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CONTENTS

CHRISTMAS AND EPIPHANY 1
The Western and the Eastern Way.
DOM ALBERT HAMMENSTEDE, Maria Laach, Germany.

SUGGESTIONS FOR A PRIEST'S PRAYER TECHNIQUE. II 16
The Rev. WALTER STEHLE, O.S.B., Latrobe, Pennsylvania.

THE PRIEST AND MORAL THEOLOGY 29
The Rev. JAMES W. O'BRIEN, S.T.D., Washington, D. C.

THE FORTHCOMING REVISION OF THE NEW TESTAMENT 42
I. The Church and the Bible in America.
The Rev. WILLIAM L. NEWTON, D.S.Script., Cleveland, Ohio.

STATUTES OF THE PIOUS UNION OF THE CLERGY FOR THE MISSIONS 51

KNOWING THE REASON FOR THE FAITH WE PRACTISE 59
The Rev. BONAVENTURE FITZGERALD, O.M.Cap., Yonkers, New York.

PROTESTANTS AND THE COMMUNION OF SAINTS 63
The Very Rev. HENRY D. BUCHANAN, Las Cruces, New Mexico.

THE FIRST AND GREATEST MOTION PICTURE 65
The Rev. THOMAS J. BRENNAN, S.T.L., Berkeley, California.

PASTOR'S RIGHT TO SHARE IN ASSISTANT'S MASS STIPEND 69
The Very Rev. VALENTINE T. SCHAAF, O.F.M., J.C.D.,
The Catholic University of America.

CHRIST'S DIVINITY AND HUMANITY INSEPARABLE 72

RECENT BIBLICAL LITERATURE 76
The Rev. FRANCIS X. PEIRCE, S.J., Woodstock, Maryland.

CONTENTS CONTINUED INSIDE

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Contents Continued

ANALECTA:

SACRA CONGREGATIO DE PROPAGANDA FIDE:

Statuta Generalia Piae Unionis Cleri pro Missionibus, revisa ac recognita, approbantur 51

DIARIUM ROMANAE CURIAE:

Recent Pontifical Appointments 58

STUDIES AND CONFERENCES:

Knowing the Reason for the Faith We Practise 59
The Rev. Bonaventure Fitzgerald, O.M.Cap., Yonkers, New York.

Protestants and the Communion of Saints 63
The Very Rev. Henry D. Buchanan, Las Cruces, New Mexico.

The First and Greatest Motion Picture 65
The Rev. Thomas J. Brennan, S.T.L., Berkeley, California.

Pastor's Right to Share in Assistant's Mass Stipend 69
The Very Rev. Valentine T. Schaaf, O.F.M., S.T.B., J.C.D., The Catholic University of America.

Christ's Divinity and Humanity Inseparable 72

Disinfectants and the Marriage Act 73

ECCLESIASTICAL LIBRARY TABLE:

Recent Biblical Literature 76
The Rev. Francis X. Peirce, S.J., Woodstock, Maryland.

BOOK REVIEWS:

Toth-Agotai: The Great Redeemer 85

Von Le Fort-Chanler: Hymns to the Church 85

Moretti: De Sacris Functionibus 86

Prince: Creative Evolution 87

Hawkins: Causality and Implication 88

Brown: Libraries and Literature from a Catholic Standpoint 89

Moeder: Early Catholicity in Kansas and History of the Diocese of Wichita 90

BOOK NOTES ..... 91 BOOKS RECEIVED 94

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THE ECCLESIASTICAL REVIEW

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CHRISTMAS AND EPIPHANY.

The Western and the Eastern Way.

CHRISTMASTIDE, considered from the liturgical point of view, has two summits: Christmas day, on 25 December, and Epiphany, on 6 January. The latter feast is older than the former and, historically considered in the light of the earlier Christian ages, more important. But Christmas, the feast of the Nativity of our Lord, has become nearer and dearer to our hearts, and there is even a danger that in our days Epiphany might be undervalued and considered merely as a remembrance of the three Magi who visited the crib of Bethlehem. Such an attitude would be a great loss for our whole religious life, since it would exclude us not only from the liturgical views but also from the dogmatic depths of the Greek Church which our present Holy Father has compared to an enormous part of a mountain filled with gold mines that unfortunately has broken away but nevertheless still contains most precious deposits of gold.

In speaking of the two feasts of Epiphany and Christmas we find an excellent opportunity of describing what one might call the Eastern Way and the Western Way. From such a study certain practical conclusions will suggest themselves as possible correctives and remedies for many of the false notions and views which conditions of our Western life impose upon us. It will repay us to drink deeply of the refreshing and strengthening waters which have their sources in the East, and whose helpful ingredients are still preserved for us of the West in the classic parts of the Roman liturgy, particularly on the feast of Epiphany.

Christmastide, the time between the first Sunday of Advent and Septuagesima Sunday, is that period of the church year in which the unique meeting between Divinity and humanity, that is, the Incarnation of the Son of God, which historically speaking happened nineteen hundred years ago, sacramentally or liturgically is again made present among us. Such a presence means that by the performance of ritual actions and prayers which our Lord Himself or His holy Church instituted, divine things and particularly those which belong to the work of our Redemption (Christ's death, resurrection, and therefore also His Incarnation) regain their reality on our altars and in us. This is always done in such a way that the different parts and feasts of the church year are brought into an interior connexion with what is going on during the performance of Holy Mass and of the sacraments in the so-called Liturgical Mysteries.

We will first consider the feast of Epiphany which, as already stated, is older than Christmas, and although we speak of it as celebrated by the Roman (Western) liturgy, we must bear in mind that it comes to us from the East and preserves in its entirety a distinctively Eastern character.

I. Epiphany—The Eastern Way.

Our English word "Epiphany" (from the Latin "Epiphania") is a word of Greek origin and at the time that it was introduced into the Church, as the name of one of the highest Christian feasts, had its own peculiar sacred and at the same time political meaning. Most peoples of antiquity, especially in the Orient, believed that because their rulers were possessed by the divinity which resided in them, they were its representatives, that is, they had to make it " present " among their subjects. The epiphany of such a sovereign meant his public appearance among his people, and this was not so much a manifestation of himself as of the god who was living in him. The Latin word for such a political but equally religious appearance of a king or emperor was *Adventus*; and from this we have our English word Advent. There are coins from the time of Nero on which is printed "Adventus Neronis Corinthii," i. e., " the Epiphany of the Emperor Nero in the City of Corinth ". The most common way of celebrating the epiphany of a deified prince was the illuminations and firework display held in the city that wel-

comed him, since these appropriately symbolized for the citizens the radiant effulgence of the royal and divine countenance that had deigned to shine upon them.

From this we gather that Christ's Epiphany means the solemn and visible coming of Him who as God-King had been hidden from all eternity and whose visible manifestation to His creatures one would never have expected. How forcefully this truth is expressed by the Church is seen in the text of her Mass for the feast of Epiphany. The Introit reads: " Ecce advenit dominator dominus et regnum in manu ejus et potestas et imperium. Deus judicium tuum regi da: et justitiam tuam Filio Regis." This is usually translated in this form: " Behold the Lord the Ruler is come, and the Kingdom is in His hands, and power and dominion. Give to the King thy judgment, O God, and to the King's son thy justice." However, the text becomes more expressive and characteristic if we give to the single words the exact meaning which they enjoyed when the Mass was composed. " Ecce advenit " is to be translated: " Behold the Divine Ruler over kings makes His Epiphany." "Regnum" means the power of legislation; " potestas " means the power to give sanctions to the laws (we say executive powers); and " imperium " means the command of the army. Hence, the full sense of the Introit is: " Behold we see with our own human eyes the Divine Emperor who is the ruler over the kings of the earth, celebrates His Epiphany, and He is able to give to all the princes of this earth their threefold power." Because of this, Christian rulers have always called themselves kings, emperors, presidents, *by the grace of God* (*Gratia Dei*). We must remember that from a liturgical point of view, the bishop on his entrance into the church, and in solemn procession to the altar, to celebrate pontifical Mass on the feast of Epiphany, is understood to be the " Dominator Dominus ". He is as Christ's highest spiritual representative, the deified governor of his diocese, and he keeps in his hands all powers which the priests need to rule their flocks in his name. It was in this very sense that the Introit of the Mass of Epiphany was sung for the first time when Pope John III visited Constantinople.

Likewise the text of the Epistle on the feast of Epiphany which is taken from the Prophet Isaias becomes clearer and more meaningful: " Surge illuminare Jerusalem—Arise, O Jerusalem,

display thy illuminations and fireworks, because thy true Light (Christ) is come and the glory of the Lord is risen resplendent upon thee." This manifestation of Christ, already anticipated in the liturgical appearance of the bishop, becomes a true reality by means of the Liturgical Mystery which the bishop celebrates, and during which the Epiphany of the Son of God is again made present amongst us.

From the doctrinal point of view, the feast of Epiphany has a fourfold object. The first is the solemn appearance of the Son of God in as far as He, together with His Father, and the Holy Spirit, is King of Heaven and of the heavenly hosts. Hence we sing in one of the antiphons of vespers on Epiphany: " The star, glittering as a flame, points out God, the King of Kings: the Wise Men saw it, and offered their gifts to the great king." And in the Gloria of Holy Mass, we triumphantly lift up our voices: " Laudamus te, benedicimus te, adoramus te, glorificamus te, gratias agimus tibi propter magnam gloriam tuam, *Domine Deus Rex caelestis*—we praise Thee, we bless Thee, we adore Thee, we glorify Thee, we give Thee thanks for thy great glory, O Lord God, Heavenly King! " These acclamations were used in Rome by the senate whenever the emperor made his appearance in that assembly. We may also mention the Introit to the Mass of the Sunday within the octave of Epiphany: " In excelso throno vidi sedere virum quem adorat multitudo angelorum psallentes in unum; ecce cujus imperii nomen est in aeternum—Upon a lofty throne I beheld a Man sit Him down, and a multitude of Angels, singing psalms together, do worship Him: Behold, the might of His empire is unto eternity." From this we see that one of the purposes of the feast of Epiphany is to fill our hearts with a desire to be united with Almighty God in His heavenly glory. Therefore we pray in the Collect of the day: " O God, who on this day, by the guiding of the star, didst reveal Thy only-begotten Son to the gentiles; mercifully grant that we, who now know Thee by faith, may be led on even unto the contemplation of the beauty of Thy Majesty." That contemplation is nothing else than the " Visio beata—the immediate vision of Almighty God's boundless beauty."

The second object of the feast of Epiphany is the adoration of Christ, who also has manifested Himself as the highest King

of this world. We all know the solemn proclamation of the gospel of St. John: "All things were made by Him, and without Him was made nothing. . . . He came unto His own (into his own property)." And again we read: "All things are delivered to me by My Father" (Matt. 11: 27). And, "He hath subjected all things under His feet" (I Cor. 15: 26). Now this Lord of the world can be seen by His creatures, and to see Him brings with it the obligation to adore and obey Him. Since this Lord of the world has manifested Himself to all human beings, no one can avoid coming into contact with Him and declaring himself either as His follower or His enemy. It is a very profound and yet simple ceremony, still performed in the cathedrals and Benedictine abbeys during the solemn Mass of Epiphany, in which the liturgy proclaims Christ as the King of this earth. As soon as the gospel of the Mass is finished, the chanter, using the majestic melody of the "Exultet" of Holy Saturday, announces the most important dates of the coming church year. Its meaning is that only the Incarnate Son of God, who by His Epiphany has shown Himself to the world, can prolong its existence. He is, as is said, in the Epistle of the Third Mass on Christmas Day, "the Maker of the centuries" ("per quem fecit et saecula"). Of Christ it is also said in all of the Church's prayers "qui vivis et regnas per omnia saecula saeculorum. Amen—Who liveth and reigneth, world without end. Amen." So it was very reasonable for our fathers in the faith to call every new year Annus Domini, the year given by the Lord. Because Christ is the Creator and Lord of this world, He will also be its Judge at the end of it. Then He will appear again as the Son of Man, coming on a cloud with great power and majesty. Hence the feast of Epiphany is also an anticipation of the Last Day and of the glorification and triumph of our Kyrios. On this very day we too will then be glorified and introduced into the realms of our Heavenly King. And so we see that the second purpose of this great feast is to foster in our hearts the sincere desire that "in the name of Jesus every knee should bow of those in heaven, on earth, and under the earth; and that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father" (Phil. 2: 10: 11).

Thirdly, the Epiphany of Christ as a representative of our human race reminds us that in Him the ideal of all human

perfection appeared amongst us. He alone of all men could say: " Which of you shall accuse me of sin? " and, " One alone is your master, Christ." Or again, the witness of God the Father in the gospel which was read on this day in earlier times: " This is My beloved Son in whom I am well pleased: hear ye Him." From this we must necessarily conclude to our imitation of Christ. Not only as the highest ideal of all human perfection does Christ appear among us, but also as the living source of the helps and graces we need in order to follow Him as the ideal, and to overcome thereby the effects of sin.

Hence the Epiphany of Christ, in the fourth place, is His appearance among us in his rôle of our Redeemer. One might expect that the principal appearance of Christ as Redeemer would be during the festa Paschalia (the liturgical memory of His death and resurrection), because, as we say: " He redeemed us by His precious blood." But we must keep in mind that the Greek Fathers of the Church already considered the Incarnation itself as a real and essential part of the work of redemption. For them the death and resurrection of Christ was the marriage between Christ and His Church, as the Epiphany of Christ was their betrothal. In other words, by His coming into the world in His Incarnation, Christ accepted mankind as His bride whom He would marry by the shedding of His blood on the cross. And precisely because the Church was His beloved and betrothed, from the first moment of His Incarnation, she was one with Him in all the redemptive actions of His life. Thus, for instance, with regard to Christ's baptism, which is commemorated on Epiphany, the Church says in the Antiphon of the Benedictus: "Quoniam in Jordane lavit Christus ejus crimina —Because in the waters of the Jordan Christ washed away her sins."

Now we understand that the season of Advent is in the first place a preparation for Epiphany and not for Christmas Day. The length of the season of Advent has varied during the course of the centuries. What are now the last Sundays of the church year which precede Advent form a part of the preparation for Epiphany, as is evident from their make-up, particularly from their gospels. For instance, the Epistle for the 23rd Sunday after Pentecost: " But our conversation is in heaven; whence we also look for the Saviour, our Lord Jesus

Christ, who will reform the body of our lowness, made like to the body of His glory, according to the operation by which He is also able to subdue all things unto Himself." It is interesting to note that the three feasts which in our time appear as irradiations of Christmas Day (St. Stephen, St. John, Holy Innocents) originally belonged really to the preparation for Epiphany, because they are all older than the feast of Christmas. A few quotations from these feasts will suffice: 1. "And he said: 'Behold I see the heavens open and the Son of Man standing on the right hand of God'." These words, taken from the Epistle on the feast of St. Stephen, refer to the vision of St. Stephen as he stood before the Jewish Council, which, in itself, was an epiphany vouchsafed to the saint. 2. On the feast of St. John we read in the gospel that the Lord said to St. Peter: " So I will have him (St. John) to remain till I come." A clear reference to the Parousia of Christ, His coming back at the end of the world. 3. In the epistle of the Mass for Holy Innocents we are given from the Book of the Apocalypse a picture of the joy that is to be found in Christ's kingdom of heaven. We can also better understand why in the early church during the services of Epiphany the four following gospels were read, traces of which are still to be found in the office of the present feast, and in the following Sundays: 1. the Three Magi adore Christ as the King of all nations; 2. the changing of water into wine at Cana, shows Christ as the Lord of inanimate nature; 3. on the occasion of His baptism in the Jordan, God Almighty declares Christ to be His only-begotten Son, and therefore King of Heaven; 4. On His entry into Jerusalem (a text which was also read in earlier days on the feast of Epiphany) Christ is acclaimed King by His people. From all this we can readily see why Epiphany holds such a high position in the church, and is only surpassed in importance by the feast of Easter. The feast of Epiphany is a holy day of obligation in many of the countries of the world and its octave is called " the golden octave." It has always been the principal day for conferring the sacrament of baptism in the Eastern church where on this day the priests still bless the rivers as the brothers of the Jordan and where the priests and the faithful take this water home with them in precious vessels. " Haurietis aquas in gaudio de fontibus Salva-

toris—You shall draw forth waters in joy from the fonts of the Saviour," as the Prophet Isaias foretold.

The end of the season of Epiphany is marked by the blessing of the candles on the feast of the Purification. Its relation to Epiphany lies in the fact that at Epiphany the Light who is Christ is given to the whole church in her totality, whereas by the blessing and distribution of the single candles to each one who is present at the celebration of the latter feast, Christ's divine Light is given to the individual members of the church according to His promise: "He who follows Me walks not in darkness, but will have the light of life." So the two feasts are an illustration of the fact that Catholic religious life is based on our participation in the official worship of holy church, and on the coöperation of the individual soul with the particular graces which are granted to it during this very worship.

From all that has been said up to this point, it is seen how intimately Epiphany is connected with the theological views of the Eastern church. It is from her that the feast gets its name, which we still use. As we mentioned at the outset, this viewpoint is well summarized in the one word *Kyrios* so beloved by St. Paul and meaning a glorified emperor. Christ is for him the Ruler of the universe.

II. Christmas—The Western Way.

The feast of Christmas is not quite so old in origin as Epiphany; but it was certainly celebrated in the West and in the East, at least in Constantinople during the fifth century. The feast of Christmas celebrates the historical birth of our Lord in human flesh. In the office and the Eucharistic celebration of the day, we continually meet that significantly expressive statement; "Hodie Christus natus est—*Today* Christ is born." This is not to be understood only in the historical sense, as though it meant that Christ was born nineteen hundred years ago, on 25 December; it actually means the sacramental and yet real bringing again into the world of the Son of God, by His birth of the Blessed Virgin, during the liturgical services in Catholic churches. Certainly there are not lacking historical associations, both in the texts of the feast and in the stations of the three masses, since an historical background is necessarily supposed for the celebration of a liturgical Mysterium. With

regard to the stations in Rome (the Basilicas in which the Pope formerly used to celebrate Mass on Christmas day) it is sufficient to mention that the first station is at St. Mary Major, where the relics of the crib remind us of Bethlehem: the second station is at the church of St. Anastasia, a martyred woman, whose name, because of its close association in sound, recalled to the Romans the church of the Anastasis (Resurrection) in Jerusalem. These two cities, Bethlehem and Jerusalem, are, as every one knows, the historical witnesses of Christ's early youth. Certain very particular reasons existed for introducing the actual birthday of Jesus Christ into the liturgy. The feast of Epiphany had emphasized the fact that God, Eternal Light and Infinite Pure Spirit, had appeared amongst us. Some heretics arose who thought that since God is the most perfect spirit He could not have entered into a union with an actual corporeal body and that therefore Christ was not born as a true human child, but took upon Himself only an apparently human body which really was nothing else than an apparition. It was necessary therefore to insist upon the doctrine that Christ received a true human nature by His birth from the womb of His Virgin Mother. This was done by the institution of the feast of His Nativity.

Another consideration was intimately connected with this. We have seen how profoundly impressed the Hellenistic gentiles were by the appearance on earth of the invisible King of Heaven. On the other hand, the Christians who had come into the Church from Judaism took pride in the fact that Christ the Messias was a descendent of David, King of Israel, to whom God had promised a son who would become the Redeemer of the world. It was therefore very fitting for them to celebrate in a particular manner the Nativity of the Messias, to whom a virgin of Israel had given birth. But as there arose heretics who said that Mary had given a true human nature to Christ, and therefore could be called the mother of Christ's human nature, but not the mother of the second Divine Person, it became imperative to inculcate by means of the feast of the Nativity the true Catholic doctrine, namely, that the Blessed Virgin had really given birth to the Second Person of the Trinity, and that there had never been a moment in which the human nature of her Son was not united with that Second Divine Person. In other words, she is truly the " Theotokos," i. e. Dei Genetrix—Mother

of God. This doctrine was solemnly affirmed at the Council of Ephesus in the year 431. "Et homo factus est—and was made man," is the motif of Christmas Day.

Is there any concrete reason for believing that Christ was really born on 25 December? The date of Christ's nativity could have been ascertained from the Jewish registers of birth which were kept in the government archives of imperial Rome. Nothing is known of such an inquiry. Some historians believe that the date of 25 March as the feast of the Conception of Christ was fixed earlier than the feast of His Nativity, and that this latter date was only a consequence of the first. We do know, however, that the Romans on 25 December celebrated the feast of the "Sol Invictus"—of the Invincible Sun. On this day the sun, having reached the winter solstice, seems to regain its strength and begins again its triumphant return, conquering all forces that had seemed to spell its defeat. Now Christ is the light, the spiritual and divine sun of the world. So it was natural for the earlier Christians to claim the twenty-fifth of December as Christ's birthday, for He is the true Light that enlightens every man who comes into the world. Many beautiful texts in the liturgy of Christmas remind us of the birthday of the Divine Sun. Thus the Magnificat Antiphon or first Vespers: "When the sun shall be risen you shall see the King of Kings proceeding from the Father, like a bridegroom from his chamber." Hence also arises our Catholic custom of lighting candles during the Holy Night, and of putting lights on Christmas trees. The prayer of the first mass of Christmas wonderfully expresses all we have said: "O God, who didst illumine this most holy night with the brightness of the True Light; grant, we beseech Thee, that we who have known the mystery of His light on earth, may also attain to the full enjoyment of His joys in Heaven."

From what we have said, it should be clear that the essential object of the liturgical celebration of the two feasts of Christmas and Epiphany is the same, with a difference only of approach and accent. With this in mind, and remembering that in Christ His humanity and divinity cannot be separated one from the other, we might typify the difference in the celebration of the two feasts by saying that Epiphany is the feast of the Divinity of Christ and Christmas is the feast of Christ's Humanity.

Thus, from an historical standpoint, Christmas has always been characteristically a feast of the West. By the West we mean principally the German races, which, after the migration of the nations, overran the Mediterranean, Greek and Latin peoples in the south of Europe, and severed them to a great extent from their former Eastern civilization in its original form. It is true that the Greek church also celebrates Christmas Day, but in it she lays more stress on the Blessed Mother than on her Child. Christmas is for her the greatest feast of Our Lady's Maternity. Hence, in representations of the Christmas scene found in the ikons and mosaics of Eastern churches, or in churches of the West, which have undergone Greek influence, the Blessed Virgin is shown as a mother reclining at full length on the floor of the cave next to the crib. This conception of Christmas Day as a feast of Our Lady still influences the Roman liturgy in its antiphons for the octave day of Christmas which have been taken over from the Greek liturgy. To give only one example: "O wondrous fellowship; the Creator of the human race, taking unto Himself a living body, deigns to be born of a virgin; and becoming man from no human generation, hath bestowed upon us His divinity." The fact that God became man, flesh of our flesh, blood of our blood, bone of our bone, and that He humiliated Himself, even to the death of the cross, made a tremendous impression on the peoples of the West, as it had also earlier on the Semitic Syrians. The Western way conducts us on Christmas Day immediately to the Holy Child in swaddling clothes, lying in the manger. For the peoples of the West, Christ is the original type of all human perfection, and consequently the form according to which our lives must be modeled. Therefore the practical following of Christ, that is, the adaptation of our life to Christ's Sacred Humanity, to His obedience, patience and readiness to suffer, is more important for us than the contemplative admiration of His divine royalty, which absorbs the attention of the Eastern mind on Epiphany. Epiphany tells us that owing to our baptism we are brethren of the heavenly King, and therefore, like Him, king. On the other hand Christmas reminds us that this very King had to redeem us by His human life and passion before He could put the crown of royal dignity on our heads, and that it is necessary for us to become a child like Him. If we

ask a Christian from the East what is a disciple of Christ, he will perhaps answer: "One who contemplates in his soul the divine majesty of Christ, thereby becoming purified and deified." If we ask a man from the West the same question, he will reply: "One who follows Christ's commandments." Certainly we are not allowed to exaggerate these things, because we in the West also sing in the Gloria of the Mass: "We give Thee thanks because of Thy irradiant beauty," a phrase no doubt which originated from a Greek mind. Then, on the other hand, we know of the spirit of mortification which is common to the Eastern Christians. Yet the existence of these two different streams of Catholic spirituality can scarcely be denied.

Two parts of the Divine Office on Christmas Day are characteristic of what we have typified as the Western stream of spirituality. First, the Antiphon of Lauds: "Whom have ye seen, O shepherds? Speak and announce to us who is it that has appeared on earth? We have seen the new-born Babe, and the choirs of angels praising the Lord. Alleluia, Alleluia." What believer, in hearing these words of Gospel-like simplicity, is not at once made aware of and alive to the greatest drama of all history which they so humanly yet so profoundly evoke—the Incarnation of the Son of God! This antiphon, and the others of Lauds on Christmas Day, inspired the first attempt to perform a kind of mystery play. We know to what perfection and high educational value those sacred and yet theatrical performances were brought by the medieval Christians, and how mystery plays, forerunners of our own theatre, became the enjoyment of young and old in the days of Faith. The content of the feast of Epiphany, on the other hand, was, so to say, too divine and transcendent to lend itself to dramatic presentation. Except for Easter, there is no feast during the entire church year on which our joy and thankfulness for the Redemption is proclaimed in so many external manifestations as on Christmas. In the multiplied number of lights, in the privileged celebration of the three Masses, in the pealing of the bells in the steeple, and the tinkling of the many small bells at the altar—in these we observe the tendency to make Christmas a day of childlike joy for our Catholic people; and so Christmas is the feast of the simple and humble people of God. What is more, this Western way of looking upon the crib of Bethlehem, this Western reli-

gious attitude of mind, created and developed that truly remarkable and wholly Catholic culture of the Middle Ages, whose works of architecture, sculpture, painting, philosophy, theology, and literature are still the subjects of wonder and admiration today. Without them our present technical and industrial civilization would never have been brought about.

The other characteristic feature of the liturgical office of Christmas is the antiphons of first vespers which pointedly recall to us our duty as Christians to build up in our own day and world a truly Catholic culture. This they do inasmuch as they have been for more than eleven hundred years a lasting memorial of the inauguration of Charlemagne as the first emperor of the Holy Roman Empire. For it was on Christmas day in 800 that the King of the Franks was crowned by Pope Leo III, at St. Peter's in Rome. It was then that the antiphons of first vespers, very appropriately composed with references both to Charlemagne and Christ, and borrowing somewhat from the splendor of Epiphany, were sung for the first time: " Rex Pacificus magnificatus est, cujus vultum desiderat universa terra —The King of Peace appears in his magnificence, for whose appearance the whole world looks forward with longing." (Israel was longing for its Messias; Europe, after the migration of the nations, was longing for the Prince of Peace.) And again: " Rex Pacificus magnificatus est super omnes reges terrae —The King of Peace in His glory is elevated above all the kings of earth." (Christ is above all the kings of the whole world: Charlemagne is raised above the kings of the Western world.) —Are these historical reminiscences of value to-day? Do they serve as an incentive to our religious life? I believe they are a challenge to us, as clear as a clarion cry, to bring to our modern world that same Christian culture, the spread of which in the days of the Holy Roman Empire was the emperor's special duty and mission. The world is still the same as it was at the time of the Catholic emperors; it is still the field of our activity, and it is longing with a divinely instilled hope to see the face of the King of Peace. Our faith has still the same message and the same divinely appointed means of realizing it in the present world, to which it is our privilege to bring the " imperium suave Christi—the gentle rule of Christ "—" that in all things He may hold the primacy " (Col. 1: 18).

The are some dangers that beset the Western mind in its predominant preoccupation with Christ's sacred humanity. We of the West are inclined to deal with Christ in an all too human and familiar way. Sometimes we find a certain natural consolation in predicating of Him each and every one of our religious but at the same time most trifling and personal feelings. Many modern books on Christ, though written with the best of intentions, deal with Him as if His human soul were a proper study and subject for modern psychology, forgetting that the soul of Christ, though truly a human soul, receives its life and directions from the Second Person of the Blessed Trinity. So it is evident that a knowledge of the soul of Christ cannot be seen from the psychological approach alone. Likewise, the souls of Christian saints, as well as our own souls, cannot be directed only by the rules of human psychology, because, being members of Christ, they are moved by His Spirit, of which it is said: " The Spirit breatheth where He will; and Thou hearest His voice, but Thou knowest not whence He cometh and whither He goeth; so is everyone that is born of the Spirit " (John 3: 8). One might also observe that because of a too detailed cult of the individual traits, characteristics, and even parts of Christ's body, we are losing, more or less, the power of viewing Christ in His wonderfully harmonized totality. Still more important is the fact that owing to Protestant influence, many Catholics concede the first place to the *Ethos* (moral conduct) over the *Logos* (a deep and living interest in our holy faith). We ought not to forget that the Christian religion is not simply identical with Christian morality, as many Protestants believe, but that it is only a necessary consequence thereof. True religion is the union of man with God in God's divine life, and God's life consists in the first place of the knowledge that God has of Himself. " Now this is eternal life: that they may know Thee, the only true God, and Jesus Christ whom Thou hast sent " (John 17: 3).

In casting a short glance only on two days of the church year, what richness of thought and inspiration one finds! Surely, the more fully we understand and enter into the church year, the more fully we understand and enter into Christ. And because Christmastide includes not only the feasts of Christmas and Epiphany, but also the four Sundays of Advent, the Ember Days

of December, the feasts between Christmas and Epiphany, as well as the Sundays following the latter feast, we are conscious of how much of our subject has been left untouched.

Our particular purpose has been to point out the two ways, evidenced in the two feasts of Christmas and Epiphany, which conduct us to the new-born Christ. The Eastern Way is a royal one. It elevates our souls to the highest conceptions of Christian theology, and directs them to the goals of the contemplative life. It tells us that to be a Christian means to be a brother of the King of Heaven and earth, and a privileged sharer beyond all our deserts in the vision of Almighty God. It proclaims the primacy of the *Logos* over the *Ethos*, of grace over nature. It demands from us an attitude of soul, a development of character, corresponding to our inestimable supernatural dignity as sons of God. It is, in a word, the refusal of all things that are trifling, mean, and lacking a higher spiritual meaning and content. Therefore it has a great appeal to the idealism and enthusiasm of youth, and in general fills the hearts of all Christians with confidence in the triumphant Second Coming of Christ into the world at the end of time.

On the other hand, how lovely and full of charm is Christmas Day, though so earnest and serious in its teaching! The King of Heaven took unto Himself a real human body. The omnipotent Creator submitted Himself to the laws of His creatures and underwent every human sorrow and even death in order to raise us up to His own divine life. By His human nature He has become our brother according to the flesh and our most faithful friend in all our earthly struggles. His life and teaching are the sources of all true human culture. Without Him there can be no social peace, nor humble happiness on earth. In her first vespers of Christmas Day, the Church beautifully expresses the meaning of Christmas when she proclaims in the inspired words: "Apparuit humanitas et benignitas Salvatoris Dei nostri—the goodness and kindness of God our Saviour hath appeared."

DOM ALBERT HAMMENSTEDE.

Maria Laach, Germany.

SUGGESTIONS FOR A PRIEST'S PRAYER TECHNIQUE. II.

THE ASSISTANT had professed himself anxious to learn and to make the most of the old pastor's teaching with regard to prayer. As often as he professed his good will he confessed himself weak of will and discouraged by his past failures. He had become reconciled to a habit of making resolutions and breaking them. After the pastor's last directions he said:

A.—I see I still have much to learn. The study of theology should make us know God better and love Him more—but does it? It is a pity that one can know so much about God and yet know Him so little.

P.—Yes, theologians are not always as religious as one should expect them to be. It is certainly not knowledge that makes men good and holy. Without love knowledge is a poor thing. You cannot even understand people and be just to them, if you have no love for them. And you certainly cannot understand and appreciate religion in all its phases if you have no great love for God. And love for God must and does express itself in prayer. A spirit and habit of prayer—vital holiness—is more important for an ecclesiastical executive than a degree in theology.

A.—No doubt that the higher the office or position in the Church, the greater should be the incumbent's holiness, but I am just now concerned about nothing so much as about the Divine Office and the technique for saying it devoutly.

P.—I am preaching things in which my own practice is not perfect. Call me to task for wandering off the subject.—Did you get any definite training as a seminarian in the ways and means of self-discipline? Were you made conscious of its necessity for growth in holiness and a fruitful activity in the priesthood? Do you realize the importance of faithfulness in your life and work as a priest? Proverbs (20: 6) says: "Many men shall be called merciful, but who shall find a faithful man?" Real faithfulness is rare. Can you be consistently faithful to God and in the performance of trying duties without the spirit and habit of prayer? Without much and intense praying you will fail at many points of religion and of life. We are all inclined to take it easy, to be lazy, to shirk distasteful

duties. If the seminary taught you everything else, everything that makes the priest a marked man in the eyes of the world, but failed to indoctrinate you with the spirit and habit of prayer and of the necessary habits of self-discipline, it failed to make you a first-class priest. Whatever else you may be, whatever shining qualities you may have to dazzle the eyes and the ears of the people, if you are not accomplished in prayer, you are really less than half trained for your work and less than half prepared for meeting the tests and the temptations of the priesthood.

A.—You seem to agree with one of our seminary professors who claimed that the old saying " omne malum a clero " is the judgment of history.

P.—Add to it " et omne bonum a clero " and you have a more hopeful statement. You may safely say that the welfare and morality of a nation depend on its family life. And it is the mothers who determine the quality of a nation's family life. Some credit must be given to other agencies, but when you have enumerated and evaluated them and measured their power and influence, you will find that, after all, most depends on the priesthood—" the salt of the earth and the light of the world." The family furnishes the material for the clergy. The mothers have most to do with the preparation of that material. The best seminary is greatly handicapped in its work if the candidates sent to it do not bear the stamp of a strongly religious mother's training and influence. A mother is always the best teacher and trainer of her children because she has two advantages which no other teacher can have—she is the first teacher who can give to the minds and hearts of her children a form which no subsequent education can entirely destroy and for the defects of which nothing can quite make up. Secondly, she has the incommunicable gift and the measureless power of maternal love which sets her apart and above any other teacher. Still, the final and, in a sense, the most important work in the education of a priest is done in the seminary. The priest determines the religious and, in no small measure, the temporal welfare of the people. By his educational and religious influence upon those who are or will be mothers, the priest repays the debt which he owes to his own mother. So his mother's influence on him is perpetuated. It is impossible to measure the seminary's respon-

sibility in the matter of clerical education because its students often have acquired much training-resistance in their pre-seminary days. With such a handicap the best seminary cannot entirely satisfy the demands and expectations of the Church which makes the education of priests her pet concern. All is well with the Church if her priests have the spirit and habit of prayer bred in their bones by every agency that had a hand in their education.

A.—It's a great problem. I saw in my own seminary days that the best efforts of its officers were just about powerless to reëducate spiritually and intellectually ill-prepared candidates.

P.—Still, in six years and in the right spiritual atmosphere much can be done with those who have good will. Of course, when I emphasize the prayer spirit I take it for granted that it will develop a fine sense of responsibility and of spiritual judgment together with an untiring energy for work. If it fails to do this it is not the genuine spirit of prayer.

A.—I have known priests who had a reputation for piety, but they were lazy and neglected manifest duties.

P.—I spoke of genuine, not of pseudo piety. Prayer does not unfit a man for work and business. There are people who imagine that praying can be overdone. As soon as you begin to speak of the desirability and the possibility of praying, they contradict you and in their ignorance meet you with foolish arguments. "Pietas ad omnia utilis est," wrote St. Paul to Timothy. The spirit and the habit of prayer, of continuous prayer, need not affect a man's outward life at all, but it will certainly make him fitter and stronger for the business and temptations of life and keep his temper sweet. For prayer a man need not go into a corner or get on his knees, keeping his lips moving whilst neglecting his work or duties. It is for us priests to cure people of such foolish notions and to instruct them properly in the practice of continuous prayer. You will be able to teach people to seek God's help confidently by the all-effective means of prayer, after prayer has made you patient and gentle under provocation and hopefully persevering in a seemingly hopeless condition.

A.—I should like to submit some questions to you which people have asked of me and to which I could give no answer that either satisfied or helped them.

P.—Every priest should be an expert in prayer and be able to solve every prayer problem submitted to him. It is a pity if we, as specialists in religion and after years of studying, cannot answer any question about prayer that religiously serious, or even merely inquisitive, people may put to us.

A.—Even specialists are sometimes stumped by honest questions.

P.—The technique which I am going to expound to you now, will make an answer to this objection superfluous. It is the best means I know for securing concentration of mind on prayer and for increasing its power and virtue-breeding effect. I give you the principle, and you can elaborate it for your own personal use and teaching.

The Abbess of Port Royal asked St. Francis de Sales how she might most effectively control her distractions in prayer and overcome her habitual explosions of temper. The Saint directed her to select some physical action of frequent occurrence during the day. After having made a definite choice she should perform that action with great deliberation and concentration of mind. I do not know whether he gave her just this general direction or whether he suggested some definite action for her exercise. It is well known that St. Francis himself, as a young man, had a quick and irascible temper. It is equally well known that he mastered his violent temper and made himself the gentlest of men. Not without some skepticism I tried out this technique on myself, on the teachers and the children in the school, with remarkable results.

A.—That sounds interesting. I have noticed a certain thoughtfulness in the ways of your school children, especially in their efforts to avoid unnecessary noises. I have been wondering how they came by it.

P.—How they came by it! Thoughtfulness and deliberation are not natural to children. Yet I have found that in such things children can be trained more effectively than adults. They are more docile and less self-conscious than their elders. They do not question your wisdom or your right to teach them, nor do they find fault with your technique, if you demonstrate it to them. They do what you tell them to do and as you train them to do it. At least they try. With gentleness and some persistence and patience you can do almost anything with

them or make anything out of them. To-day's children will be to-morrow's congregation. Do not neglect the children: they are the priest's best hope and surest joy. When they understand what you are trying to do for them, and if you suggest a sufficiently compelling motive to them, it is easier to get their good will and you succeed better with them than with sophisticated adults. Even if, in the midst of the temptations and struggles of life, and under the preoccupation of work, good practices are neglected for a time, they are again remembered with remorse for their neglect and resumed by them, after they have been sobered by the disappointments and failures and sufferings of life. "A young man according to his way: even when he is old he will not depart from it (Prov. 22: 6)." Habits acquired in youth stick.

A.—What, then, is the secret of your technique?

P.—It is noise control. Don't smile. Children, and also most adults, are provokingly thoughtless and inconsiderate of one another. We are absolutely reckness with doors. Sometimes we are so intentionally. When we cannot express our ruffled feelings emphatically enough in words, we slam doors. Some of us knock at doors most ungently. Now, you will admit that for good manners' sake, if for no better reason, we should avoid disturbing, irritating, provoking noises as far as possible. It has been established by experiments that noise, especially when it is reckless and irritating, has a harmful effect on our sensitive human organism. It often provokes tempers to the breaking-point. One should always be considerate of the rights and feelings and nerves of one's neighbors. Common decency demands that from all of us. In this exercise of self-discipline through noise control you have a practical and effective way of expressing your charity for your immediate neighbors. A man of culture, and certainly a man of religious sense and feelings, will not annoy others needlessly and recklessly. A gentleman is gentle with hand and foot and tongue. Have you ever lived in a house where doors were constantly slamming; where someone handled doors with a rush, a bang, and a slam? It is surely proper to make people noise-conscious and to educate them to a charitable consideration for their neighbors. For this reason I give our school children a practical demonstration in the noiseless handling of doors, and the Sisters

help me to see to it that the lesson is developed into a habit, with corresponding convictions and feelings. We often tell children, and also adults, that some certain thing should be done in a certain way, but we get no lasting results because we do not demonstrate to them the technique of doing what we want them to do. For this reason, in connexion with the catechism lesson on charity, I go to the door and show the children how it can be opened and closed noiselessly. If you use both hands any door can be handled without noise and yet quickly. I keep at it until they have acquired the knack and the habit of it. A technique like this must be taught by an ocular demonstration and controlled practice.

By means of this simple exercise you will also develop in the children habits of self-discipline, of some self-mastery, and of that concentration of mind which they need particularly for prayer. Whenever you do something for others—I bring this home to the children with much force—you are really doing more for yourself than for them. Out of it all you get that inexpressible feeling which accompanies all self-mastery. Without seeking it you get an emotional reaction of the finest kind.

A.—You are crediting this little practice with more beneficial results than I believed could be got out of it. You certainly seem to have succeeded almost perfectly with the school children and also with the adults who had the benefit of your training. The servants in this house are just about noiseless.

P.—Patience and perseverance did it. And now I must make a confession. This business of noise control is not my own invention. It was in the seminary that I received what might be called a commission for propagating this practice. And now I am religiously acting as an apostle for it. The practice was made realistically attractive for us in so far as we were taught to make a religious exercise of it.

A.—You were taught to make a religious exercise of opening and closing doors! What do you mean?

P.—You are not the only one that has asked me that. Even the Sisters looked mystified when I so directed them the first time. It is singular how little most people, even those who are teachers of religious living, understand our holy religion and how little practical use they make of it. St. Paul (I Cor. 10: 31) wrote to his converts: " Whether you eat or drink or whatever

else you do, do all to the glory of God." This door exercise is a practical application of that injunction.

A.—How do you actually do it?

P.—On entering or leaving your room, or any room as far as possible, first look up to the crucifix, make a bow to it and say: "My Jesus, pardon and mercy by Thy holy wounds." [1] Then take holy water. Make sure that holy water is available wherever you have any jurisdiction or influence. Sprinkle it for the souls in purgatory and wish them eternal rest (300 days of indulgence). Bless yourself reverently with the proper words (another indulgence of 100 days). You might add to it an act of gratitude for the morning's Mass and Holy Communion. When you have acquired the habit, all this can be done briefly and you may even add other acts. The possibilities here are endless for intensifying your life religiously.

A.—Too circumstantial for common practice — and also for me.

P.—Too circumstantial! How many frivolous things do you do with pomp and circumstance and with much expenditure of time in the course of the day? This circumstantiality is just what you need. Even would-be religious people act too little in a religious spirit and too rarely with a vital religious motive. The good intention made in the morning is often neutralized by laziness, the master vice of human nature, and even by deliberate sin. By means of this door-exercise the good intention may be revivified and intensified.

And here is another practical point. Do you not often say, if not in so many deliberate words, at least by your manner: "What do I care for anybody's feelings? If others do not like my way, they can lump it." Though you may act on mere impulse, charity certainly does not enter into your intention or motive. If, at the end of any day, you ask yourself how much practical charity you have shown or practised during the day, how rarely you deliberately took pains not to give needless trouble or pain to others, you are likely to be both amazed and humiliated by your findings. How many acts of real and deliberate self-discipline for charity's sake do you have to your credit for an average day? In this door exercise you practise real self-discipline, consideration for others, and consecrate it

[1] 300 days of indulgence. See *Life of Martha Chambon.*

all with religious motives and aspiration. So you spiritualize your mind, acquire a habit of acting thoughtfully, and from a motive of charity, and prayer becomes easier and more familiar for you and a tower of strength against temptations.

Here, then, you have a simple and easy way of sanctifying ordinary actions and making them meritorious. The whole things is bigger than it looks at first sight. It helps you to control impetuosity and temper. It is a practical training in gentleness and thoughtfulness. It develops concentration of mind. It is an illustration of how ordinary things can be made means for self-discipline and the practice of a variety of virtues.

A.—This is making religion more practical than it is commonly made. We might perhaps make religion stick better if, besides teaching the letter of it in our catechism classes, we made it more practical by such means and educated especially our children in the use of them. It is reasonable to assume that, if children acquire the habit of thoughtfulness and of gentleness in handling doors and avoiding avoidable noises, and learn to make a religious exercise of it, they will also acquire a finer culture in the matter of religious and social life generally.

P.—So the parents of some of our children have admitted to me. My object in all this has been entirely religious. Everything else is by-product. I want to make finer and more stable religious men and women out of these children, stronger in faith and in religious convictions and habits than they would become without such a definite and concrete training. The Sisters help me to educate the children in making a practice of checking up every evening on their progress in this exercise and on their intentions and motives in connexion with it. So they also get an education in examining their conscience in a practical way and in going deeper and farther than most people go in such things.

A.—It looks wonderful, but a bit visionary. You have, indeed, achieved great results by means of your personality, your prayer spirit, your teaching and organizing genius, your faith and perseverance—but you are an exception.

P.—Don't flatter me. You needn't credit me with a winning personality and an organizing genius. In all this, as well as in other qualifications, I am among the majority of priests—the average. What I have tried to do and what I have so far accomplished is within the reach of any priest of good will, common

sense, and some perseverance. By means of the technique which I have explained to you, everything can be consecrated with an appropriate aspiration and turned into prayer. When you have mastered this habit you will be less dominated by your imagination, less affected by discouragement, and you are likely to do much less inane talking. And, I believe, you will become an aggressive teacher and propagandist for it.

A.—I am afraid you are promising too much.

P.—Give it a fair trial. Great accomplishments grow out of many little efforts. By diligence and patience the mouse bit the cable in two. Make a serious religious business of that door-exercise. There you have something definite to achieve and to gain; something not too hard for the weakest soul and hand; and you can check up on yourself and measure your progress in it. Without some definite religious aim and persistent fighting for it, you will never be much more than a religious dilettante.

A.—You force me to admit that your theory looks plausible and your technique for making prayer easier, more continuous, more recollected, looks promising. I have tried to make myself hard to convince, but you always out-talk and out-reason me.

P.—I have given you the elements. It is now for you to develop them. If you use the given technique faithfully, your praying and your whole religious living will soon be on a higher spiritual level. In religion, as in other things, you have to fight for improvement and progress and you must have definite and concrete aims or objectives. If you go on in a slipshod and happy-go-lucky way, as so many do, you will sink ever deeper into stagnation and into hopeless religious mediocrity, if not into a miserable lukewarmness. Considering our education, our knowledge, our privileges, our opportunities, our duties and activities, it would be a shame for us to shrink from that continuous fighting without which there can be no progress. Never resign yourself to the cult of a wretched religious mediocrity. I believe you to have too much religious idealism ever to be content with membership in that class of religious morons.

There is a deplorable gap between profession and practice in our lives. If we wish to inspire religious manliness in others, we must first develop it in ourselves. Charm of personality, a fluent and even eloquent tongue, are of little use in religion and have little moving power without the force of a strong and

vitalizing religious character. For this you need nothing so much as prayer, the spirit and the habit of devout and practically continuous prayer. Anything that will intensify your praying will increase your power and influence as a priest. And now let me briefly sum up and reëmphasize my technique.

A.—One moment, Father. I am often troubled about one thing or another, and then I feel quite unreligious and not only unfit for prayer, but even disinclined to it. At such times I actually feel rebellious against things religious. What would you prescribe for this distressing condition?

P.—Prayer has most value when it is hard and when you have to force yourself to it. Under such conditions perseverance in prayer is a test of your faith. In great distress of mind or of body cry out to God: "O Lord, help me, I am weak and wretched and no one can help me but Thee, my Saviour, my only hope and my sole love. In Thee I trust. Forsake me not!" In distress prayer is more fervent than at other times, if you do a little violence to your feelings of disinclination and of rebellion and make an act of sincere humility. You need these lessons of distress because you often have to instruct and to console people who are tempted like yourself. Shakespeare somewhere wrote: "Thou canst not speak of what thou doest not feel." And the poet Goethe wrote:

Wer nie sein Brod in Thraeben ass,
Wer nie die kummervollen Naechte
Auf seinem Bette weinend sass,
Der kennt euch nicht, ihr himmlischen Maechte.

Who never ate with tears his bread,
Nor through the sorrow laden hours
Of night, sat weeping on his bed,
He knows you not, ye heavenly powers.

Distress makes us realize our need of God's help; it makes us conscious of our weakness; and it gives us the power of true sympathy with suffering fellowmen. There is no great character that has not been tested and developed by suffering.

A.—You have given me much material for reflexion, Father. Above all, you have made me feel that I have been too easy with myself.

P.—We are all inclined to be too easy with ourselves. Set yourself definite tasks. Establish for yourself a religious standard below which you will not allow yourself to fall in your conduct and work. It is comparatively easy to do something big-looking or heroic once, to engage in some work that makes a public show, but it is far from easy to do little things faithfully and steadily, without weakening in the face of evil example, or of popular clamor and practice. The big thing is acclaimed by an admiring crowd. You are too much of a coward to resist the temptation of making a popular hero of yourself by doing a showy thing in a showy way. At the same time you have not the fortitude, the spirit of self-denial and the love of God to make you rise regularly at a definite and early enough hour to make a meditation and some preparation for Mass. It is too hard. It does not look heroic. It is not newspaper stuff. But it is really heroic, if done from the proper motive. The newspapers play up a single act which perhaps was performed under the pressure of inescapable duty or of some form of human respect or of vanity. Yes, it may be vanity, because virtue often would not go as far as it sometimes goes, if it had not vanity for a companion.

Give me a priest who makes his meditation every day, regardless of his feelings; who says his Office devoutly, who has a praying mind; who is a self-sacrificing shepherd of his flock, looking after those most who need him most; and who has no time for trifles, but finds his greatest joy and recreation in his work as a priest and pastor—and I will admit that he is a hero and a holy man. Any other kind of heroism is mostly hokum. A man is known by his work, not by one work, but by his everyday works, by his perseverance in an activity which demands daily self-denial and of which the inspiration and the only sufficient motive is the love of God and of the things of God. This is the heroism which we need so badly; the heroism which the people need so badly as an example for strengthening their faith and their confidence in the priesthood.

A.—There is no doubt about the heroism of definiteness and of regularity without making exceptions.

P.—Make it your aim now. Even if your progress on this road is slow, it will bring you a little nearer to self-mastery and you will have the satisfying approval of your conscience for

having tried. And you will be a better man for having tried and kept on trying.

By way of summing up I should like to suggest to you a long list of sentences for your attention as devotion-rallying points, but I will confine myself to a few with which you may begin your campaign. Make much of the " Deus in adjutorium meum intende "; the " Kyrie eleison "; " Narraverunt mihi iniqui fabulationes, sed non ut lex tua "; " Divinum auxilium ", etc.; "Fiat voluntas tua ". In the course of time, I trust, you will single out a number of devotional favorites and I hope you will end with saying every time you take up your Breviary— " Psalterium meum, gaudium meum."

Make it a point to be intensely reverent in your signs of the cross, your genuflexions and movements about the altar. The more faith and earnestness you put into these things, the more you will get out of them, the more the people will be edified, the more they will imitate your way, and the more your power and influence over them will grow.

Cultivate the door technique! You must have definite and concrete religious objectives and fight for them if you wish to make progress and to rise above religious mediocrity. Be faithful even in one such thing and you will steady and stiffen your character.

Finally, cultivate the spirit of gratitude to God. Nurse it lovingly in your heart. St. Augustine wrote: " Gratitudo est substantia religionis." In the Mass we say daily " Gratias agamus Domino Deo nostro " and emphasize it by continuing " Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere." If our religion is often so devoid of feeling and so ineffective as a motive, it is perhaps because we have not cultivated the virtue of gratitude to God. The more we thank Him, the more He will give us and do for us. Even we men resent and detest ingratitude and refuse to help the ungrateful.

Do not become discouraged if your old prayer difficulties do not cease immediately and completely, though you have unlimited good will. You will have to fight against old habits: they cannot be overcome without iron perseverance. Let me again assure you that great things are not accomplished by strength or genius, but by perseverance. It is a disgrace for us

priests not to be masters in the art and practice of prayer in which we should be specialists for our own sake as well as for the sake of those who depend on us for instruction and training in this essential religious art.

Be convinced that as you pray, so you live; and that you will never be for long in prayer what you are not habitually out of prayer. A man's talk and conduct in public is an infallible index of his interior life. If you have eyes to see and ears to hear he cannot deceive you.

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THE PRIEST AND MODERN MORAL THEOLOGY.

MORAL THEOLOGY as it is generally understood, and even as it is taught to-day, might well be defined as the science of sins. Of course this is not meant in the sense that moral theology approves of sin or that its aim is to teach means of committing it, but only in the sense that sin forms almost the entire subject matter of the science. The emphasis is put on the evil that man does and little attention is given to the good works he performs or ought to perform. Moral theology is thus a reflexion of the general attitude of mankind toward life. Man is prone to look on the dark and seamy side and to disregard the good and beautiful. He gets a great deal more pleasure from reading of murder, robbery, divorce and sex than from stories exemplifying the love of God and the spirit of self-sacrifice. He converses at length about the defects of his fellow man; little if at all about his good qualities. The words, "The evil that men do lives after them, the good is oft interred with their bones," are evidently not just poetry.

Moral theology could do a great deal to counteract this attitude, and the fact that it does not can be traced in a large measure to two things. The first is the fact that moral theology, in contradistinction to dogmatic theology, is considered purely as a practical science. Everything of a speculative nature in the field of theology is generally understood to belong to the province of dogma, a science of acknowledged difficulty, in which the majority of the students are expected to learn only the minimum necessary to preserve their teaching from error. Practical problems form the subject matter of moral, and practical problems means sins. Thus the character of moral as science and even as theology (*sermo de Deo*) is diminished if not completely lost. It becomes something of a glorified ethics. In fact it is frequently hard to distinguish between the two. Numerous students have found difficulty in seeing how moral can be considered theological at all. Certainly, for the most part the material objects of modern moral theology and ethics are the same. About the only section in which a great difference can be perceived is the tract on the sacraments, and even here almost all the real theology on the matter is presupposed by the moralist to have been treated in dogma. While moral theology claims to treat human activity in so far as it

is a means to man's supernatural destiny, and thus is distinguished from ethics, which is concerned only with the natural order, in practice this distinction is not always evident. In fact nearly all the elements that make human acts supernatural are relegated to dogma, leaving only the natural in the field of moral. Sometimes theologians do not merely neglect the supernatural: they explicitly exclude it. Thus in Aertnys-Damen, in the section devoted to the intention required in order that an act be good, we find the following sentence: "Nota tamen, hic tantum agitari quaestionem, quid requiratur ut actio sit naturaliter honesta; non vero quid requiratur ut insuper sit de condigno meritoria praemii supernaturalis; qua de re *videsis Dogmaticos*." In all fairness, however, it must be admitted that in the eleventh edition of this work, which appeared in 1928, this sentence does not appear. Indeed in a footnote the author pays some attention to the supernatural aspect of human activity.

Finally, while it is admitted that moral theology differs from ethics in its *objectum formale* (*quo*), the difference again is often implicitly neglected. As in ethics, so also in moral theology, reason seems to be the important medium. Arguments from Sacred Scripture and Tradition are indeed used, but ordinarily only in confirmation of what reason has demonstrated.

Thus moral theology becomes a theological science much in the same way as canon law or sociology can be considered parts of the science of theology.

If the practical aspect were the only one involved, there would be much to recommend the way in which moral theology is treated to-day. Our seminaries exist for the purpose of training men for the priesthood, in the exercise of which no little time is spent in the hearing of confessions. The proper preparation for this work naturally demands a rather thorough study of sin, which is the remote matter of the Sacrament of Penance. Sin therefore is practical and must be known by all who are to exercise the ministry. Everything else, good, supernatural, grace, are speculative. Knowledge of such things need not be complete. They are handed over to dogma or perhaps to ascetics, and the breach between dogma and moral, the speculative and the practical, is thereby widened. A man endowed with a mind capable of wrestling with abstract principles is judged to be a fit subject for the further study of dogmatic

theology and it would be considered a waste of time and talent to turn him to the field of moral, which, being practical and necessary for all, is presumably within the limits of the capacity of anyone who is not actually a moron. The moralist thus comes to be looked upon as a member of an inferior race.

While the demands of necessity and of the practical make us realize that there is much justice in the method of attack in use to-day, there is no need for allowing the idea to spread abroad that the element of sin is all there is to moral theology. Sin forms only part of its subject matter. The good and the supernatural must also be treated. Nor is the practical the only aspect. Like dogma, moral theology is also speculative and scientific. It would be useless to attempt a thorough study of the tracts " De Deo Trino " or " De Verbo Incarnato " or " De Angelis ", unless one is gifted with a mind capable of dealing with abstract truth. Tracts which are concerned entirely with the mysteries of the supernatural order that transcend the natural capacity of man, or which deal entirely with the spiritual and have no connexion with matter, are indeed difficult. There is reason to say that dogmatic theology requires what may be called a speculative mind. But there is no more speculation involved in the tract " De Homine " for instance, which is conceded to belong to the field of dogmatic theology, than there is in the treatise on human acts, which everyone admits belongs to moral. There is no more need for a knowledge of metaphysics, or for the gift of dealing with abstract principles in looking upon God as the efficient cause of all things, than there is in looking upon Him as their final cause. In fact there is much less. For some reason or other we learn more readily about efficient causes than about final causes. The Pars Secunda of the *Summa* of Saint Thomas is just about as difficult as the Pars Prima or the Pars Tertia. He treated moral and dogma in the same way.

Of late there has been a tendency to return to the doctrine and method of Saint Thomas. This tendency is more noticeable in the field of dogma than in moral. Moral theology is thereby placed at an undeserved disadvantage. Apropos of this, a brief statement from Merkelbach's introduction to his *Summa Theologiae Moralis* sums up pretty well what has been said heretofore, and has this added advantage that it gives the weight

of recognized authority to statements which otherwise might be considered the radical conclusions of inexperience: " Reditus ad doctrinam et methodum S. Thomae, qui fructus tam salutares habuit in metaphysica et dogmatica, non eodem gradu se extendit ad Theologiam Moralem, propter nocivum persistens divortium inter theologiam speculativam et practicam."

Theologians tell us that moral theology is concerned with human acts, the means by which man is to obtain his eternal destiny. These acts are obviously either good in so far as they are conducive to man's ultimate end, or evil in so far as they impede it or lead man astray. The question of indifferent acts is being disregarded for the moment. Certainly since good is *per se* in human activity just as in everything else in nature, and since a thing is only evil through some defect, it seems reasonable to say that the primary consideration in moral theology should be the good, and that evil should be secondary and consequently good and being are transcendentals and objectively they are the same. Evil then is nothing, or to put it the other way: Nothing is entirely evil. *Malum ex integro destruit ipsum.* Just as the concept of nothing is understandable only by comparison with being, so also evil is understandable only by comparison with good. A thing is evil only because it is deficient in good. An act is evil only because something is lacking that belongs to the fulness of its being. If therefore the distinction between human acts were accurately expressed, it should be put this way. Human acts are either good or not good and consequently sins. Moral theology to-day puts things in reverse. Human acts are divided into two classes; but the classes are: acts that are sinful and those that are not. Seemingly the philosophy underlying the distinction could be expressed in the following way. Because certain acts are deficient in the necessary badness, they are, by consequence, good or at least indifferent. This is no doubt due to some extent to the fact that we have a word for evil acts, and are lacking in a corresponding word for good acts. The word sin gives a positive turn to a concept which is by its nature negative. While bad acts are carefully classified into various species and weighed and graded to the last detail, good acts are barely mentioned. They are considered to form little if any part of the subject matter of moral theology, but are assigned to what is con-

sidered a totally distinct science, the science of ascetics, in which seemingly there is no need for everyone to be proficient.

How much space in modern manuals of moral theology is devoted to good acts or to supernatural and meritorious acts? A few pages are usually considered sufficient even by those who treat most questions at length. Furthermore, most of these pages are devoted to the solution of difficulties, which arise only because of a mistaken notion of morality. Such questions as indifferent acts, or the reference of one's activity to his ultimate end (as though such reference were something superadded to acts already constituted *in esse physico*) are discussed as though they were fundamental principles, and not merely logical deductions from the one basic concept of what is meant by the word *moral*. The virtues are considered as a sort of appendix to moral theology rather than its essential framework. The tract on Grace being by its nature speculative is taken away from moral, which must be practical, and assigned to the province of dogma. Now if moral theology is concerned with human acts by which man goes to God, certainly grace, by which those acts are made supernatural and salutary, belongs in its subject matter. We do not go to God merely by avoiding sin. The moral life is not something negative. There is also a positive aspect which must be taken into consideration. It might be conceded that by avoiding sin we escape hell, but surely no theologian would want to say that that is all there is to heaven. Yet many people look upon it in just that way. They do not consider lovingly that they are called to a perfect happiness that consists in the vision of God for all eternity, but spend their lives in dread of the consequences of sin, eternal punishment. God appears to them not as father and friend, but only as judge or perhaps even as cruel tyrant. Happiness for them is something merely negative. It means escaping the penalty of sin. Sin is a big problem in their lives, not because it is an offence against God, but because of the torments which sin deserves. The way of Christian life for them is the way of servile fear. Such a pessimism is foreign to man's nature, and to overcome it some seek elsewhere for a solution to the problem of life. We need search no farther than this to find possibly the greatest reason for the rejection of Christ and His teaching. The widespread denial of God is not due entirely to intellectual difficulties. Many have managed to

convince themselves that there is no hereafter, and find a sort of contentment in that conviction, with the resultant chaotic moral conditions which are found in practically every walk of life. Many unable to reach that conviction, nevertheless wish in their hearts that there were no future existence. They would willingly forego all hope of eternal life and be content with annihilation if thy could have the assurance that the flames of hell did not await them.

Thus sin and hell and fear take precedence over good and heaven and love, and while modern moral theology may not be responsible for this condition, is it doing all that it can to overcome it? I would not for a moment detract from the emphasis that moral theology puts upon the evil of sin. That evil cannot be overemphasized. Nor would I want it to lose sight of the practical aspects of life. Experience shows that fear is often efficacious when every other motive fails. These purposes can be achieved without entirely neglecting the other viewpoint: the good and the supernatural. It may be said too that a return to these considerations would result in a more scientific treatment of moral theology.

The speculative presentation need not exclude the practical, any more than the practical should exclude the speculative. Both moral theology and dogmatic are speculative sciences if they are sciences at all, and yet both are practical. Moral by virtue of its being destined for use in the confessional is not thereby the only practical science. Dogma is also practical in just about the same sense. The purpose of teaching dogma is not merely the perfection of the intellect. The Church is quite as anxious that her priests shall teach the correct doctrine from the pulpit and in the class room as she is that they shall rightly absolve and validly administer the sacraments. If, as Lehmkuhl suggests, dogma is only remotely practical, whereas moral is immediately so, the difference does not seem so great as to warrant placing the two in distinct species. In any case, a treatment of good acts and of supernatural acts is not without its practical value. The direction of souls presupposes a knowledge of just that matter which to-day is treated in ascetics and in dogma. That practical value is apparent in the confessional. The priest is not merely a judge: he is also a physician and teacher.

The assertion that moral theology has come to be looked upon as a science of sin is not merely a conclusion found implicitly in the works of modern theologians, from the fact that they give the greater part of their works to the treatment of sin. They even say so explicitly. Thus Noldin, answering the question whether moral may properly be called a *doctrina de virtutibus* — a question which he answers rather hesitantly in the affirmative—adds the following restriction: "Attamen doctrinam virtutum theologia moralis non absolutam et perfectam exhibet, sed ipsa virtutes eatenus tantum docet, quatenus praecepta sunt eorumque exercitium ad obtinendam vitam aeternam vel ad peccatum vitandum necessarium est. Doctrina virtutum omnibus numeris usque ad summam perfectionem absoluta ad asceticam spectat ".[1]

Nor is the Dominican school of thought, in which the Thomistic viewpoint is sacred, entirely free from this attitude. The most recent author of that school, Benedict Henry Merkelbach, O.P., speaking of the difference between moral theology and the related branches of theological learning, says that moral theology differs from mystical and ascetical theology in that, " Moralis stricte dicta agit de actibus necessariis ad finem quatenus in praecepto sunt (secundum viam a peccato purgativam); ascetica et mystica de actibus quatenus de perfectione et consilio ut plenius finis attingatur." [2] In his excellent work, however, he does not confine himself to those limits. As a matter of fact he immediately subjoins to the foregoing: " In sensu pleno tamen et completo spectata, moralis asceticam et mysticam includit ". Surely it would be an occasion for wonder if it were suggested that the science of moral should be understood in any other than " in sensu pleno et completo ".

To make the state of the question complete, we find the same thing in the school of Saint Alphonsus. Aertnys-Damen, after asserting that dogma is speculative, moral practical, says: " Neque tamen omnes veritates practicas nec sub omni respectu Theologia Moralis considerat: sed tantum eas quae versantur circa directionem humanorum actuum in finem ultimum supernaturalem secundum quod est de necessitate virtutis seu secun-

[1] Noldin, V, I, p. 2, edition XXII, 1934.
[2] Merkelbach, *Theol. Mor.*, V, I, p. 11, No. 2.

dum quod est de praecepto et sic differet a Theologia tum ascetica et mystica, etc." [3]

It may be remarked in passing that the authors who set out *ex professo* to treat of human acts only in so far as they are necessary to the attainment of the *finis ultimus supernaturalis* do not leave themselves much room to treat of venial sin, which, absolutely speaking, is compatible with man's destiny. In principle therefore they should disregard venial sin. That they do not do so should not be taken amiss. It should be considered even more in detail.

These authors have departed a long way from the viewpoint and method of Saint Thomas and also from the traditional method of treatment in the centuries immediately following the Angelic Doctor. It is a question whether such a departure on a wholesale scale has worked out to the benefit of students.

Besides the distinction between the speculative and the practical, a second reason for considering sins almost to the exclusion of good is to be found in the assumption (at least implicit in the works of modern authors) that morality is something superadded to human activity. An act is moral when it is conformable to law; immoral when it is contrary to law. Now if the word law is understood to apply merely to preceptive or prohibiting law, a great part of human activity which comes under permissive law, or pertains to counsel or perfection, would strictly speaking be outside the realm of morality. Thus good becomes good only when we are obliged to do it. In other words, a human act is moral not because it is a human act, but because it is conformable or not conformable to law. It is true that most theologians admit that all human acts are moral acts, but the identity seems to be something accidental. It is true also that most theologians acknowledge all human acts to be either good or bad; that there are no indifferent acts *in concreto*, but their demonstration (because they neglect the obvious reason) is not too convincing. Too great a distinction is drawn between *bonum physicum* and *bonum morale*. The basis for the distinction is found not so much in the concepts *physicum* and *morale* but in the concept of *bonum* itself, as though the term were used here in an analagous and not in a univocal sense. Thus there seems to be two kinds of *bonum*, the one

[3] Aertnys-Damen, *Theol. Mor.*, V., I, p. 1.

physicum which is found in all activity, the other entirely different from the first, called *bonum morale*, which is superadded accidentally, as it were, in human acts.

Whether we speak of the physical or moral order, *bonum* means the same thing. It means *finis* or that which terminates activity, that which is appetible either because there is a natural or spontaneous inclination toward it or because the agent freely wills it. They differ only because in the one case the tendency is necessary, and in the other it is free. Thus *bonum physicum* is found when the agent is determined, as in natural acts. *Bonum morale* obtains when the agent is not determined but free as in human acts. It is true that morality means conformity with law, but the word law means the *lex aeterna*, which is not always preceptive or forbidding, but is the divine plan governing the activity of all creatures, some through physical constraint, others through moral in so far as they move themselves *in finem*. This is in conformity with the doctrine of Saint Thomas, which does not contemplate two kinds of *bonum* but only one, nor two kinds of *malum* but only one, namely defect of good. This is apparent from numerous texts, including the two which follow. In the Prima Secundi (question 28, article I) the article in which Saint Thomas makes the transition from the consideration of the physical *esse* of human acts to the moral, he evidently uses the word *bonum* in exactly the same sense as previously. *Malum* exists only because there is a defect in the *plenitudo essendi.* Again, in question 109, article II, speaking of the necessity of grace for acts that are naturally good, he uses examples which can mean good only in the physical sense of the word, if we accept the general modern meaning, " aedificare domos, plantare vineas," yet he evidently understands it as *bonum morale.* In Saint Thomas therefore the primary relation of the word moral is to free will; among modern moralists the primary reference is to law.

Is there anything, however, in the word " moral " that would indicate that the modern position is the correct one? *Moralis* is derived from the Latin " mos," which means primarily custom. We do not speak of custom unless there is a possibility that a thing can happen otherwise. In those things which are determined in their effects we do not speak of such effects customarily happening. If brute animals were left entirely to themselves

we would not speak of their customarily or habitually doing things in a certain way. It is only because their activity can be influenced by man that we can so speak. When animals are left to themselves, they act in the same way according to their species. This is the conclusion of scientists. Certainly it is in conformity with the traditional teaching regarding the nature of brute animals. Hence the word *mos* may properly be used only in reference to the activity of man, who has the power to act otherwise. The primary relation of morality therefore is not to law, the norm by which man's activity is governed, but rather to free will, the principle from which those acts proceed. He who acts freely acts morally. This is not to say that the essence of morality consists in liberty. It is true that liberty is merely a necessary condition, and that morality essentially consists in the transcendental relation of conformity or difformity of human acts with their *regula*, right reason and the eternal law. Neither is it true that morality is something superadded to human acts already existing in *esse physico*, as though it were an accidental or categorical relation. Rather it is in the nature of a free act that it be either conformable to right reason and the *lex aeterna* and hence good, or difforming from this norm or evil. All acts physical and moral are governed by the *lex aeterna* moving all agents toward their particular ends. They differ in this, that mere physical acts in contradistinction to moral acts are determined in their effects. These agents move toward their purposes " tamquam ab alio moti ". Moral acts are not physically constrained. Moral agents move toward their purpose, with knowledge and intention of that purpose, " tamquam seipsos moventes in finem ". In such acts *bonum* is apprehended and because it is apprehended it is *bonum morale*, for *bonum physicum* is not apprehended by the agent, but naturally terminates his activity. If it were admitted that *bonum physicum* is also apprehended, then indeed man could act without advertence to the moral order; then also a *finis* morally indifferent could be admitted and thus many acts we now call good would be indifferent, having no reference whatever to *bonum morale* and hence outside the field of moral theology. Only those human acts then would be called moral in which man adverts to the presence or absence of sin. Thus sin would assume an importance it does not have objectively and become the principal consideration of moral theology.

Assuming that there were such a thing as a *finis indifferens* and that man could act humanly without advertence to the moral order, then such questions as indifferent acts and the reference of one's activity to the *finis ultimus* naturally arise. In the other view of morality, such questions are not questions at all. The *finis ultimus* is the first object of the will act, which moves the other faculties toward their proper objects in order that the object of the will may be obtained. It stands to reason then that the intention of the end, far from being something superadded to the external or imperated act which objectively can be indifferent, is actually the cause of such acts. Obviously, then, in the very nature of things, there can be no indifferent human acts *in concreto*. Nor is it necessary to speak of the reference of acts to the *finis honestus* in order that they be good. That reference to good or evil is necessarily found in the nature of human acts, else they would no longer be human acts. There is therefore no *finis ultimus indifferens*, as some authors say. There is no possibility of a human act in which the reference to the moral order is not apprehended. Hence it is erroneous to say that human acts can be indifferent because there is sometimes no advertence to the norm of morality. Many acts which are considered indifferent are therefore in reality good and belong in moral theology just as much as bad acts.

From the supernatural aspect, of course, many such acts must be considered indifferent. They are, however, naturally good. There is therefore a great deal of good in the world which is excluded from moral theology and no less from ascetics, the science which is concerned only with supernatural and meritorious acts.

In the *Summa Theologica*, Pars II, Saint Thomas speaks of the motion of rational creatures toward God. This is his moral theology. In it he speaks of both good and evil acts. He considers human activity from the positive aspect in so far as man tends toward God. He treats of acts that are naturally good and supernatural acts as well. He considers also sin, by which man deviates from his ultimate end. But this is secondary and as it were incidentally. Only a detailed examination of the Pars Secunda would establish the truth of these assertions. A superficial review of this section will however be sufficient to indicate it at least. As an example, if we consider

merely the general distribution of the matter in the tract *De Fide*, it will be seen to what extent Saint Thomas treats both good and evil. This tract is distributed over seventeen questions, which are in turn divided into seventy-nine articles. Of these, ten questions covering fifty articles can be considered as concerned generally at least with good in human acts; the remaining seven questions divided into twenty-nine articles are concerned with evil, namely the sins against Faith both by omission and commission. In well over half the tract there is little mention of sin. Compare this with the treatment of this virtue in the modern manuals. In this connexion it is necessary to exclude Merkelbach, however, who follows very closely the order of the *Summa*. Little space is devoted to the virtue of faith, the act and object of faith, practically none to the corresponding gifts of the Holy Ghost. Nearly all the tract is concerned with sins against faith. It is true that much of what Saint Thomas considers here has been taken over by dogmatic theology, and this works to the advantage of the student since the good is not entirely neglected, but on the other hand it also works to the disadvantage of moral theology. In the tracts on the other virtues even this advantage is lost. The good frequently escapes the notice of both sciences.

What has been said here concerning the virtue of Faith could be said also concerning Saint Thomas's treatment of the other virtues. Such is moral theology according to Saint Thomas. Its character as theology is not lost, nor is its character as a science. It is speculative and scientific, in no way differing from dogmatic theology except in its *objectum materiale*. To-day moral has departed a long way from the system of the Angelic Doctor, such a long way indeed that speculative moral is generally unknown.

It might be objected that Saint Thomas is not the only theologian. Others, notably Saint Alphonsus, also a Doctor of the Church, have treated moral theology in a different way. There can be no doubt about the authority of Saint Alphonsus in matters of moral theology. All will admit, however, that his authority is inferior to that of Saint Thomas. There can be no doubt that Saint Thomas was the more profound, the more scientific. Saint Alphonsus was eminently a practical man. He added little to the doctrine of Saint Thomas, but

with the utmost prudence applied the principles he found in that doctrine to individual cases. Saint Thomas was pre-eminent in the scientific and speculative order, Saint Alphonsus in the prudent and practical. A man who brings such practical judgment to bear is not to be neglected. Neither is his contribution to be overestimated. If moral theology is a science, and all admit that it is, then its realm must be the speculative; its aim the search of truth; its object universal principles, its subject the speculative intellect. In this field Saint Thomas far surpasses any other theologian. If moral theology is practical, then indeed must these principles be applied to the particular case. Such application is not always easy and we should indeed be grateful for that second light, Saint Alphonsus Liguori, who guides us in the reflected glory of him who has been set up by Almighty God to rule by day.

That Saint Alphonsus's chief claim to distinction is his work in the practical order is evident from two things for which he is well known and venerated. First of all, there is his tract on conscience, which undoubtedly is concerned with the practical. Consciences is defined as an act of the practical intellect. It is not a rule of action, but the application of that rule. In conscience Saint Alphonsus is supreme. The history of the discussion of probabilism is sufficient to show this. Conscience is, however, not universal but individual, not concerned with principles but with their application to cases, not speculative but practical, not something pertaining to science but to prudence. Saint Thomas the moral scientist neglected it entirely as a separate tract. Perhaps that is why we flounder about so much in trying to determine exactly what it is.

The second reason for the veneration in which Saint Alphonsus is held is the approval of his doctrine by the Church. He is a safe guide. Yet it is quite evident that that approval on the part of the Church is precisely in the practical order, as a cursory examination of the documents of approval will show.

Saint Alphonsus, the practical, the exercise of prudence, are not to be neglected. But, unless moral theology is to lose its character as a science and to become merely a *praxis confessariorum*, neither must we neglect Saint Thomas, the speculative, the scientific.

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THE FORTHCOMING REVISION OF THE NEW TESTAMENT.

WHEN THE ANNOUNCEMENT was first made that the Confraternity of Christian Doctrine would undertake the revision of our New Testament in English, the daily press took up the word and treated it as news worthy of report and comment. Editors gave it their attention, journals devoted space to it, and even the radio commentator found time for it. The fact is indeed significant, not exactly because it is so unusual, but because of the effect it can have on the story of the vernacular Bible in this country. This revision concerns us more than it does the readers of the secular press, and hence, now that the work is nearing completion, some discussion of it will not be found untimely. There are many aspects of such a project that might call for remark, but of them we can afford to select only the more general and inclusive. Attempt will be made to answer three appropriate questions: I. What is the standing of this revision before the ecclesiastical law of the country? II. What need have we for such a revision? III. What principles are directing the work?

I. The Church and the Bible in America.

The Councils which have formulated the ecclesiastical laws of this country were mainly concerned with a local application of the general legislation of the Church. This is true especially of such statutes of the Baltimore Councils as touch upon the Sacred Scriptures. The general law was plain enough in the enactments of the Council of Trent and the Vatican Council, and also from the various encyclicals and decrees of the Popes. What was added to this general law to cover our national conditions is not extensive, but it is important, and in the present connexion very interesting.

We shall not appreciate the importance of our laws without recalling that, in the matter of the Bible, circumstances have changed greatly in America. This is true particularly in two respects. In the first place, at the beginning of the last century there was a rather wide popular interest in the reading of the Scriptures, involving Catholics as well as Protestants. It was, therefore, a vital matter. Secondly, the Protestant attitude had still the sectarian, often the polemic spirit which has been so mollified in the past few generations. Both of these facts im-

plied some danger. Hence there was reason for the Church giving the matter thought, and of legislating for the protection of the faithful. These conditions have changed to a degree, and we might not now see the need of such specific attention to the Bible. But the laws as passed still remain effective, and determine the point of view we have toward the Bible current among our people.

Something has already been written on this subject of our national legislation touching the Bible in English,[1] and it is not our purpose to repeat what has been said. There are, however, some features of our conciliar enactments which merit consideration in view of the revision we are discussing. Two of these features especially may be said to have marked our traditional attitude toward the Bible. The first is the inclination toward an *authentic* version, i. e., a version acknowledged and used in all the dioceses of the country. The second is the persistent desire for an improved edition, one that might be praised for its accuracy and its form.

Neither of these aspects is entirely peculiar to our country. They rather reflect both the general laws of the Church and the traditions of English-speaking countries. The Council of Trent had made the Vulgate the official text of the universal Church, and had also laid plans for the revision of this venerable version. A similar disposition is discernible in the history of the English Bible. At the end of an interesting series of Protestant translations in the sixteentth century, we come upon the King James version, the " authorized " revision which aimed at standardizing the Bible. In the same way, but for other reasons, the Bible which came from Douay and Rheims circulated as the common text for English-speaking Catholics. The same was later true of the revision of the Douay by Bishop Challoner. We notice this tendency of the English Bible to become standard all the more when we consider the condition of the vernacular versions in other countries. Practically none of the European nations has an authentic text, although it can happen that a certain translation for a time enjoys popular favor.

In the case of the Catholic Bible in English the striving for greater perfection has never weakened. This should not be

[1] Cf. Eccl. Rev., 60 (1919), (1) 330-337. *Hom. and Past. Rev.*, 36 (1936) 1154ff., 1268ff.

taken merely as evidence of dissatisfaction with what we have. It rather includes the realization of how important the matter is, and an unwillingness to be content when an improvement is possible. Evidence of this desire is at hand in the numerous revisions which have followed upon the effort of Bishop Challoner, most of which in time found their way into the United States. It is not surprising, therefore, when we find this condition reflected in our Councils, and, besides the approbation granted the Douay Bible, the sincere recommendation that it be issued in an improved edition.

Our first official notice of the Bible in this country occurs in the Articles of Ecclesiastical Discipline sanctioned by the Archbishop of Baltimore and the Bishops of the United States in 1810.[2] The third of these articles approves the " version of the Old and New Testaments commonly called the *Douay Bible* ". The approbation make specific mention only of the use of this Bible in " prayer manuals and other pious books," but can readily be understood to embrace all devotional and liturgical employment of the Scriptures. It seems to suppose that the *Douay Bible* was previously known, if not officially recognized, as the common Catholic text. The motive of the action is the protection of the faithful from texts that might be corrupted by individual or heretical views.

The term *Douay Bible* must even at this early date be properly understood. The same term is used all through our conciliar history, although it is hardly exact. At the beginning of the last century neither the Rheims New Testament nor the Douay Old Testament was any longer in general use. They had been supplanted by the revision of Bishop Challoner, which amounted to a new translation. In turn the Challoner went through the process of revision more than once, and thus the *Douay* was further submerged. Even in 1810 this was true. By that time two editions of the Bible had been printed in the United States. Carey's edition of 1790, our first American Catholic Bible, drew its text from Challoner's second edition (1763-64), and his *quarto* of 1805 was taken from Troy's, known as the fifth Dublin edition of Challoner.

The term *Douay* has an external justification in the fact that all the later revisions still retained the name, announcing them-

[2] *Concilia Provincialia Baltimori,* p. 26, J. Murphy, Baltimore, 1851.

selves as editions of the work first accomplished at Rheims and Douay. This practice persisted, however greatly the revision differed from the original. Still, the term without some qualification remains inexact. In fact it is somewhat confusing, as when the Councils speak of an edition following the best exemplar of the *Douay*. Prior to 1852 there had been issued in the United States Bibles derived from some nine different revisions.[3] It is true that not all of these varied to any great extent in text, and yet they were divergent. This must have been known to our legislators, and hence we must understand them to employ the term in this wide, even if inaccurate sense.

The foundation of all our national legislation on the vernacular Bible was laid at the First Provincial Council of Baltimore, October, 1829.[4] In fact the decree of this Council, although repeated more than once, has hardly been modified by the later Councils.

The motive of the decree is again the protection of the faithful from the current Protestant versions. At the time there was special reason for this. Not only were these heretical versions available, but even some of our Catholic publishers, notably Carey, were issuing both Catholic and Protestant editions. Hence the Council saw the need of insuring the use of only an approved text. To this end it repeated the decree of the Council of Trent on the Vulgate, and also recalled the encyclicals of Leo XII and Pius VIII. Then, with our own conditions in view, it added the statute: "The Douay version, which is received in all the churches whose members speak English, and rightly proposed by our predecessors for the use of the faithful, shall entirely be retained." But then it went farther. It urged, significantly, that in the future the Bishops should see to the issuance of an *emended* edition of the Douay, made after the most accurate exemplar of that version, and with annotations taken from the Fathers of the Church and from Catholic scholars only.

It is known that the form of the decree was largely affected by an instruction from the Sacred Congregation *Propaganda Fide*, returned in October, 1830.[5] The Congregation required

[3] *Hist. Rec. and Studies*, vol. XXVII, W. Parsons, S.J., First American Editions of the Bible.

[4] *Conc. Prov. Baltimori*, p. 77.

[5] *Id.*, pp. 66-67.

the elimination of the words, *Sanctae Sedis approbatione donata,* which had been written into the original draft. The explanation was offered that careful search revealed that the Holy See had never given such approbation to the Douay; in fact it is not the policy of the Holy See to recognize formally any vernacular version. The Congregation also requested the inclusion of the Tridentine regulation concerning the annotation of such an edition. The decree now stands as corrected in both of these points.

Here, then, at the outset of our legislation on the Bible, is stated the attitude which becomes traditional in our Councils. Its two main features are the adoption of the *Douay* as the approved version as far as the law reached, and the suggestion that the Bishops look to the preparation of an improved edition.

The decree takes on further significance when it is confirmed by the First Plenary Council of Baltimore in 1852. Through this action the *Douay Bible* becomes the recognized version for the whole country. We must suppose that the other element of the decree, aimed at an improved edition, was also retained. In the meantime nothing had been done toward accomplishing the betterment of the adopted text. The multiplication of the revisions had made the current text all the more uncertain. The importation of the English and Irish revisions may have been an attempt to fulfil the aim of the earlier Council. In this way they may have accomplished something in the way of a better version, but at the same time there was created the other difficulty of a text that weakened with increased variety. Still no further suggestions were made for carrying the matter to a more successful issue.

That there existed at the time a degree of dissatisfaction with the current editions of the Bible we learn not so much from the Council as from another source. By 1852 Archbishop F. P. Kenrick was at work on his revision of the *Douay Bible.* His volume on the Four Gospels, it is true, was " offered as a literary essay, to aid students of Theology, and the faithful generally in the study of the Gospels." [6] Still he must have seen the need of such an aid, and he was inclined to depend not on the current editions, but on the original Rheims and Dr. Lingard.[7]

[6] *The Four Gospels,* Archbishop F. P. Kenrick, E. Dunigan and Bros., N. Y., 1849.
[7] *A New Version of the Four Gospels,* " By a Catholic ". J. Booker, London, 1836.

In his next volume, in which he gives the rest of the New Testament, he is more explicit. He justifies the changes he had introduced into the text by saying, " . . . the discrepancies of various editions, made by irresponsible individuals, have already deprived the common reading of that reverence which might render any change inexpedient." [8] Later, in his third volume, he adverts again to the condition of the existing edition, asserting that " it has been impossible, in spite of the decree of 1829, to secure their entire accuracy." He adds, " if this appear to give coloring to the charge that Catholics have no standard version in the vernacular, I cannot help it ". And still he is disposed to consider his work " a literary essay, rather than a substitute for the Douay translation, if this name be applicable to the modern editions ".[9] In the remaining three volumes of his revision [10] he continues to treat the modern editions coldly.

Two other facts of this period show that this attitude was not limited to Archbishop Kenrick, nor merely the thought of the biblical scholar.

The first of these was the plan for a new revision of the Douay Bible proposed at the Second Synod of Oscott, England, in 1855.[11] The plan was not carried out, as we know, but its very proposal illustrates the contention that at the time the desire for a more thorough revision was rather widespread. The second has not been sufficiently considered by those who have written on the Catholic Bible in America. At the Ninth Provincial Council of Baltimore (1858) actual consideration was given the question of adopting the version of Kenrick, and thus of replacing the other revisions of the Douay. At the time there was still some hope that Cardinal Newman might succeed in bringing out the translation suggested at Oscott. It was decided, therefore, to await this event, and then approach the question of a common version for all English-speaking countries.[12]

Unfortunately the version of Newman and his collaborators

[8] *Acts and Epistles,* E. Dunigan and Bros., N. Y., 1851.

[9] *Pss. and Books of Wisdom,* p. x, Lucas Bros., Baltimore, 1857.

[10] *Job and the Prophets,* 1859; *The Pentateuch,* 1860; *Historical Books of the Old Testament,* 1860; all published by Kelly, Hedian and Piet, Baltimore.

[11] Cf. ECCL. REV. 91 (1934) 363f, and the *Life of Newman* by Ward there cited.

[12] Mansi, *Coll. Conc.* vol. 47, p. 578. Also *Conc. Baltim. Prov. IX,* J. Murphy, Baltimore, 1858.

never appeared. Perhaps it was unfortunate that at the time it was even a possibility, for it simply delayed any action on our part, and practically prevented the adoption of Kenrick's version. The story, however, is important for our present subject. Official admission is made of the need of a new version. Expression is given to the desire for an *authentic* version, in this case taking in countries other than our own. And these two points are what we have called the characteristic features of our legislation on the Bible.

Another stage in these two tendencies was reached in the Second Plenary Council of Baltimore (1866). Again, the Council itself added nothing to the existing law. It repeated the decree of 1829, and joined with it an exhortation to pastors to guard their people from the Protestant Bible, permitting them the use only of approved versions and editions.[13] What is of greater significance at this time is the reply of the Sacred Congregation *Propaganda Fide* to the Acts of the Council. The reply contained a number of instructions, one of which, relating to this decree, is of particular interest.[14]

The Council was commended for its recognition of the *Douay*, mainly in view of the dangers in this country from Bibles corrupted by heretics. Perhaps by way of precaution, the instruction repeats the fact that the Holy See does not formally approve the vernacular versions. And yet the Holy See is concerned that such versions be available, and also that they be of proper merit and excellence. Hence the Congregation encourages the emendation of the Douay originally proposed to the Bishops in 1829, and reconsidered in 1858. It is now definitely suggested that the task be entrusted to theologians experienced in biblical studies, that comparison be made of the various editions of the *Douay*, and also of other English versions, and that all other requirements of a careful and exact work be observed. Further, the Congregation proposes a method of making this new edition standard for the country. It could be adopted gradually by the individual Bishops, and eventually, on the occasion of another Plenary Council, become the approved version for the faithful, to the exclusion of other versions.

Thus the support of the Holy See is given to the ambitions inherent in our legislation on the Bible. In fact this instruction

[13] *Conc. Plen. Balt. II*, p. 16, J. Murphy, Baltimore, 1877.
[14] *Id.*, pp. lxii f.

is more explicit than we were at any time. The suggestion for an improvement of our text is carried farther than it had been in any of our Councils. Similarly, our desire for an authentic version is not only recognized, but we are told how to go about realizing it.

There are some points in the instruction which should be noted. It hardly places any limitation on the extent of the proposed revision. This is implied in the qualities of the men suggested for the work, men capable of original biblical research. The comparison of the various editions of the Douay does not interfere with this, since any new translation would depend to a great extent on the language already consecrated by long and accepted usage. It is possible that the Congregation had here in mind a warning against an edition so divergent that it might disturb the faithful. Another point worthy of attention is that the instruction does not modify the responsibility placed by the decree of 1829 on the individual Bishops. The whole process of adoption is left contingent upon the success of the revision, and the Bishops are to judge. But assuming that the new edition shows an improvement over the current texts, the Congregation conceives the possibility of its *de facto* adoption for the whole country even before it is made *de jure* the authentic version. This is a clarification of what was intended in the original decree.

After this instruction there are no further developments in our attitude toward the English Bible. In its regular sessions, the Third Plenary Council of Baltimore (1884) only reiterated the Tridentine decree with reference to the Vulgate.[15] Although the Council did not attend directly to the vernacular version, we must not conclude that it either abrogated the decree of 1829, or invalidated the action of the Ninth Provincial Council or the instruction from Rome. In fact, the question of an authentic version was in the mind of the Council. In the thirtieth preliminary meeting it was brought to discussion by vote over the objection of one of the Bishops. Although little came of the subsequent deliberations, we here have evidence that the Council was not disposd to alter the disposition of its predecessors. The version of Archbishop Kenrick was again considered. It was spoken of with favor, and some thought was

[15] *Acta et Decreta Conc. Plen. Balt. III*, p. 167, J. Murphy, Baltimore, 1886.

given the possibility of issuing it in a more practical format. But there the matter rested. And there passed away the last chance of Kenrick's version becoming the authentic text of the United States.[16]

The last official word on the subject of our vernacular Bible is found in the Pastoral Letter sent out by the Archbishops and Bishops attending the Third Plenary Council: "Among other versions we recommend the *Douay*, which is venerable as used by our forefathers for three centuries, which comes down to us sanctioned by innumerable authorizations, and which was suitably annotated by Bishop Challoner, by Canon Haydock, and especially by the late Archbishop Kenrick." [17] This statement really tables the question both of an improved edition and a common version. The revision is put to one side in the commendation of the current texts, all of which are thus accepted. The effort to secure a standard text is settled in the approval of several editions which differ considerably in their reading. The Letter employs the term *Douay* in its generic sense, disregarding the fact that both Challoner and Kenrick did much more than annotate the original version. And yet we may be able to understand why no action was taken. Rather, in view of the fact that the Council had taken no action, there was nothing left but the statement as here phrased, if anything was to be said with reference to the vernacular Bible.

The concerns, therefore, of our conciliar deliberations on the Bible current in this country are both plain and few. They have always kept before us the general law that the Vulgate is the official text of the Church. Their motive for considering the vernacular Bible was always practical, realizing the dangers from Protestant versions and hence the need of an approved Catholic text in English. But out of this motive there rose a disposition which remains constant down through our history, and which is marked by two main features: the desire for an approved text for the whole country, and the suggestion that this text be an improvement over the current versions. We venture to hope that the revision of the New Testament which is now in progress and that of the Old Testament which is soon to be undertaken may at long last realize both of these ambitions.

Cleveland, Ohio. WILLIAM L. NEWTON.

[16] *Id.*, p. lxvi.

[17] *Id.*, pp. lxxxix f.

Analecta

SACRA CONGREGATIO DE PROPAGANDA FIDE.

DECRETUM: STATUTA GENERALIA PIAE UNIONIS CLERI PRO MISSIONIBUS, REVISA AC RECOGNITA, APPROBANTUR.

Piae Unionis Cleri pro Missionibus Statuta Generalia, huius S. C. de Propaganda Fide auctoritate a. D. 1926 promulgata, attentis Unionis incrementis, ab Eminentissimis Patribus huius S. Congregationis, in Plenariis Comitiis die 8 martii p. e. habitis, opportune revisa ac recognita fuerunt, prout in textu huic Decreto adnexo facile patet.

Eminentissimorum vero Patrum sententiam Ssmus D. N. Pius Div. Prov. Papa XI, in Audientia diei 9 martii, Sibi ab infrascripto huius S. C. Secretario relatam, omnino probavit et textum Statutorum hic adnexum ratum habuit, praesens Decretum ad rem edi iubens.

Datum Romae, ex Aedibus eiusdem S. C. de Propaganda Fide, die 14 aprilis, in Solemnitate S. Ioseph, a. D. 1937.

P. CARD. FUMASONI BIONDI, *Praefectus.*

L.*S.

† C. Constantini, Archiep. tit. Theodos., *Secretarius.*

General Statutes of the Pious Union of the Clergy for the Missions.

I. Its character and end.

1. The Pious Union of the Clergy for the Missions is an association of priests founded in behalf of the sacred missions of the Church, as stated in number 4, below.

Approved and enriched with favors by the Holy See, it is wholly subject to the Sacred Congregation of Propaganda.

2. As its patron, it holds in veneration the Blessed Virgin, Queen of the Apostles and of the missions, and under her unique protection it seeks its end.

3. The Pious Union is to be established in every diocese, in accordance with canon 708 of the Code of Canon Law.

4. This Pious Union proposes to inflame the souls of priests with zeal for the conversion of mankind, so that the whole body of the faithful may be ardently stirred in favor of the missions, and so that the universal Church may work in harmony for the spread of the Kingdom of Christ throughout the world.

It seeks also to further the return of all non-Catholics to union with the Church, for the union of all Christians is a primary condition for the conversion of the nations.

5. This Pious Union is not a new mission movement for the purpose of collecting funds, nor is it set up to take over the management of other mission projects, even though it does give its best efforts to encouraging the faithful to aid all mission activities in every way possible.

6. Members of the Pious Union shall foster this purpose by the following means in particular:

a) by earnest prayer to God for the success of the sacred missions, and for the progress of its own particular mission work:

b) by knowing the missions and their needs and the apostolic labors which are spent by missioners in the various regions of the world, and their advancement, even of the least kind, as well as all that concerns the extension of God's rule, especially over pagan people;

3) by meetings and congresses of its members for their mutual enlightenment about mission needs and for their mutual encouragement in helping the missions;

d) by cherishing mission vocations in Christian families, whether to the priesthood or to the office of both male and female auxiliaries of the missioners;

e) by instructing the faithful, through sermons, public conferences, private conversation or encouragement, publications and other opportune means, concerning the importance of preaching the Gospel to infidels, and concerning the various ways and means of meeting the mission needs;

f) by freely offering their services to those who are in charge of mission work;

g) by earnest aid in making known and spreading everywhere information about mission activities, especially those which the Holy See has espoused as its own, and which it has particularly commended in the Motu Proprio *Romanorum Pontificum*, 3 May, 1922. These are, in particular, the work of the Propagation of the Faith, and auxiliary works of the Holy Childhood, of St. Peter the Apostle for the institution of a native clergy, and the annual collections on the Epiphany for the freeing of captives or for the African Mission, not forgetting the special collections for certain regions or missions, or for occasional particular mission needs;

h) by attending to the celebration of mission feasts, as they are called, and by holding conventions or congresses and other such meetings, to enkindle and increase interest in the missions.

i) by promoting, through personal or common activities, as local circumstances and prudent zeal may suggest, whatever means may seem best for the conversion of our dissident brethren.

II. MEMBERS.

7. The Pious Union of the Clergy for the Missions is open to all priests, both secular and regular, and to seminarists.

8. Enrollment is made by the Diocesan Council, or the National Council, or, in the absence of these, by the International Secretariat in Rome.

9. Upon enrollment the members assume the duties of the Pious Union and enjoy the right to gain the indulgences and to share the favors and privileges granted by the Holy See to the Pious Union. Nevertheless, members are advised that it is not enough to have their names enrolled; they are required also to perform assiduously and honestly the services undertaken by membership if they wish really to share the favors which the Church grants to the Pious Union.

10. Those are called ordinary members who, besides performing the other duties prescribed for the Pious Union, pay the annual dues set by the National Council.

11. Perpetual members are those who, in addition to the faithful performance of these offices, make a single larger contribution as fixed by the National Council.

12. Honorary members are all bishops and cardinals who join the Pious Union.

13. All priests residing in the missions, as well as those who, by reason of their state of health or advanced years or for obedience' sake, have been forced to leave the missions, participate in all the privileges and graces granted to the Pious Union.

III. ITS MANAGEMENT.

A. The International Secretariat and Its Council.

14. The better to facilitate the establishment of the Pious Union in every country, and its orderly administration, the International Secretariat of the Union has been established in Rome, directly subject to the Sacred Congregation of Propaganda. This International Secretariat is under the direction of the International Council.

15. Following are the members of the International Council:

a) the Secretary *pro tem.* of the S. Congregation of Propaganda, who is the President of the Council;

b) the National Directors of the Pious Union and the General Secretaries of the Pious Union and Pontifical Mission Works, during their tenure of office, as well as those men of various countries who reside in Rome and who, because of their special competence in mission affairs, have been selected by the Sacred Congregation of Propaganda. They are appointed for a term of five years, and may be reappointed.

16. The Secretary General is appointed by the Sacred Congregation of Propaganda at its discretion, and during his term of office he is also a member of the Supreme Committee of Pontifical Mission Cöoperation and of the Superior Counsellors of Pontifical Mission Cöoperation.

17. The International Council of the Union is to be convoked every five years. But when conditions warrant it, the Council members resident in Rome may be convoked by the President, with deliberative vote.

18. The Secretariat of the International Council will have charge—

a) of attending to the establishment of the Pious Union in countries and dioceses through the bishops, and of stimulating and promoting the activities of the Union where established;

b) of publishing rules and regulations for the Union's widespread, harmonious and active growth; and of making known the Union's aim and character so that its statutes may be everywhere understood and followed in a uniform manner;

c) of aptly fostering mutual ties between the various national Unions, for their individual encouragement;

d) of cherishing a supernatural spirit among the national Unions, by assiduously turning the attention of the faithful to the Church's desire for their participation in all mission matters;

e) of requiring annual reports and financial statements from those in charge of National Councils, and of compiling statistics;

f) of convoking International Conventions of the Union;

g) of examining and approving the regulations proper to each country as ordained by its National Council, in conformity with these General Statutes.

B. The National Council.

19. A National Council directly presides over the Pious Union in each country, and it consists of the President, the National Director of the Union, the national Directory of Pon-

tifical Works, and of Counsellors, some of whom are selected from the Diocesan Directors and others from men who have served the missions in a notable way.

20. The President of the National Council is appointed by the Sacred Congregation of the Council from among the bishops of the country who have shown great interest in the missions.

21. The Counsellors are chosen by the President, after consultation with the Bishops if the selection is from the diocesan priests, and with their religious superiors if religious are chosen.

22. Counsellors hold office for three years, and may be chosen again.

23. One of the Counsellors acts as Secretary, and another as Treasurer; but the functions of each are determined by the President.

24. The National Council, with full concern for the growth of spreading the Pious Union in the nation, sets the fee to be paid by regular members and by perpetual members, audits and approves the financial statements of Diocesan Councils, assists these where necessary, calls congresses of the Pious Union of the whole nation, and attends to other kindred activities.

25. The National Council meets at least once a year, at the call of the President.

26. The offices of the National Council are decided upon by the President.

27. The National Council nominates the Director, to whose care is committed whatever is to be done or passed upon, in accordance with what the Council has approved.

28. The National Director shall take pains to spread the Union among priests and seminarists, by word and writing, and the official organ of the Union is to be under his supervision.

C. The Diocesan Council.

29. The Diocesan Council presides over the Pious Union in the diocese, and is comprised of a Director or Moderator and Counsellors, one of the latter serving as Secretary and another as Treasurer.

30. Both the Director and the Counsellors are appointed by the Ordinary and hold office subject to him.

31. The Diocesan Counsellors are to spread the Pious Union throughout the diocese and get all the priests to join the Union

and urge all the members to work earnestly for the holy purpose of the Union.

32. The Diocesan Council meets twice a year, and, in addition, as often as the Director may deem it opportune to meet.

33. The Diocesan Moderator, at the beginning of every year, after first submitting his report to the National Council, shall send a statement of receipts and expenses and an account of all transactions to the National Council for its approval, together with a list of new members.

34. The Secretary shall prepare a report of all transactions of both the Council's Conventions and of the Diocesan Congresses, as well as of all matters of note concerning the Pious Union in the diocese.

35. The Treasurer, subject in everything to the Director, shall collect the annual dues of members and faithfully administer all monies received and submit a statement of the same yearly to the Diocesan Council.

36. The offices of the Diocesan Council are set by the Moderator or Director, with the Ordinary's assent.

IV. CONGRESSES.

37. Congresses of all the nations of the Pious Union are convoked at the time and place determined by the International Council.

38. A National Congress of all members of the Pious Union is held at least once every five years, now at one and now at another of the chief centres of the country, as the President may decide.

39. If, for any special reason, it is deemed wise to convoke a congress out of the regular order, the President, with the approval of the National Council, will call a meeting of the Dioecesan Counsellors and confer with them about it.

40. In ordinary Congresses the Director gives a report of anything worth while that has happened since the last Congress.

41. The Director, in like manner, submits the financial statement of the Pious Union of the nation.

42. A National Congress shall confer about the condition of the Pious Union, about suitable means to stir the members' love and zeal for the missions, and about other matters before the body; about requests from the Moderators of mission work,

and other such subjects. Without the express sanction of the National Council, it shall not be lawful to discuss in conventions any questions not on the prepared program.

43. The Diocesan Council should meet at least once every two years; but it may be convoked, in extraordinary session, by the Director, after consultation with the Council and with the Ordinary's permission.

44. The Diocesan Congress is governed by the same rules as the National Congress.

DIARIUM ROMANAE CURIAE.

Pontifical Appointments.

Domestic Prelates of His Holiness:

23 September 1937: Monsignors Henry O'Carroll, Joseph C. Dworzak, John J. Hickey, Charles W. Reid, Gaetano A. Arcese, Robert F. Keegan and Joseph A. Farrell, of the Archdiocese of New York.

Privy Chamberlains Supernumerary of His Holiness:

23 September: Monsignors Stephen P. Connelly, William A. Courtney, Richard B. Cushion, Aloysius C. Dineen, Patrick J. Lennon and Edward F. Leonard, of the Archdiocese of New York.

Knight of the Order of St. Gregory the Great, civil class:

23 September: Mr. John Coleman, of the Archdiocese of New York.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

KNOWING THE REASON FOR THE FAITH WE PRACTISE.

One of the contributing causes of conditions in Spain is traceable to the fact that prior to the present revolution few of the poorer class Spaniards could give a reason for the Faith they practised. If this is true, the present unfortunate plight of our fellow Catholics in Spain is just another isolated effect of a general condition of Catholics throughout the world. Conditions in Mexico and Russia might be traced in some measure to the same cause.

These things have come to pass in spite of the warning of the Holy Father back in 1923 when in his *Motu Proprio* he declares ignorance of divine things to be the *deepest disgrace* of Catholic peoples in these times. Fifteen years have come and gone since this statement was made. To-day Communism and a host of other evils compete more than ever, and successfully, for the right of way, while the general run of Catholics remain as notoriously passive as heretofore. In view of this lamentable situation it is desirable, if not highly expedient, that an otherwise active clergy lose no further time before heeding the cry of the Supreme Pontiff when he urges in the same Motu Proprio " a more profound study of Christian doctrine than heretofore in order that by explanation and persuasion Catholics may be able to bring as many as possible to the True Faith ".

Religious instruction, our Holy Father declares, is the *only* remedy for current evils. Nor is much imagination required to visualize what 360,000,000 well informed Catholics might accomplish against Communism, for example. A prominent member of the clergy lecturing recently before the Catholic Information Society of Yonkers asserted that, if Catholics throughout the world were to live the Gospel for just one day, the effect would be the immediate cessation of Communistic

activity. Drastic as this sounds, the speaker was merely harking back to a remedy used successfully by another generation of Christians against a similar paganism of their time. But practically speaking, we shall not approach, much less attain, any such ideal, effective as it certainly would be, until the clergy as a body realize, on the one hand, their duty to devote more time to catechetical instruction, and the laity, on the other hand, recognize their reciprocal duty to accept such instruction.

Catholics, as any other group, must be approached on a basis of reason. Instruction supplies the reason and motives for a practical Catholic life. More than this, instruction begets the very necessary love and enthusiasm which alone will impel the faithful to go out and persuade others, as the Holy Father expresses it, to embrace the Truth.

With Protestantism slowly disintegrating before our eyes, it is remarked that the day is fast approaching when but two forces will stand diametrically opposed to each other—paganism on the one side, and Catholicism on the other. And with many so-called leaders of Protestantism making shipwreck of their faith in the supernatural by discarding one by one the fundamental landmarks of Christianity, the prophecy seems well on the way to fulfilment. But the day is not actually here. Meanwhile thousands of perplexed souls stand at the parting of the ways, reluctant to go backward, skeptical of the advisability of going forward. To those engaged in evidence work, and therefore in constant contact with these unfortunate souls, this hesitancy is most frequently explained by the all too apparent contradiction—which these people are quick to observe—that prevails between the objective norms of Catholicism and the lives of many of its professed followers. This sad condition is the fruit of a non-reasoning faith on the part of the Catholic—a faith that is not appreciated because it is not understood. The remedy for this and its indirect consequences is thorough instruction.

To discharge this important duty of instruction toward our own, while not neglecting sincere truth-seeking souls without the fold, the following practical, powerful, and inexpensive plan of Catholic Action used by the Information Society of Sacred Heart Parish, Yonkers, N. Y., is submitted to the clergy because of its intrinsic worth. It is a complete answer to those who claim they are willing but know not how to begin the

important work which the Supreme Shepherd of men designates as " the *only* remedy for current evils ".

First. *Bi-weekly instruction Classes* in Christian doctrine and popular apologetics *advertised in local newspapers* as open to *all creeds*. Features: the question box, use of statistical charts, lending library of books and pamphlets, the occasional presentation of outside speakers, preferably prominent converts, to stimulate interest. This last feature offers a special opportunity to advertise the work in the local papers. Instructions should be simple and informal. Simplicity, frankness, and outspokenness should characterize all explanations. No questions should be asked of those attending the course. Fear of embarrassment will keep some people, otherwise interested, from attending. The lecturer should permit and encourage questions put directly to himself.

Second. *Use of the Narberth messages*: the purpose of these brief articles is to explain some truth either unknown or commonly misunderstood by non-Catholics. Says an eminent authority: " What I predicted at the commencement of the Narberth Movement in 1929 is most assuredly now coming to pass. The titles of the pamphlets are irresistible and the crisp explanations are most interesting and convincing. Little wonder that they are read and eagerly expected by non-Catholics who receive them monthly. The plan of propagating the movement is simple and well-conceived; the campaign material, which is furnished ready to mail, is so elastic in quantity and cost that there can scarcely be a parish anywhere unable to afford this practical form of Lay Apostolate in some measure. I further predict a country-wide spread of the Narberth Movement as priests and willing laymen become better acquainted with it."

Used through the mail or local newspaper in connexion with the above instruction classes, the Narberth messages tend to arouse interest in things Catholic and thus open the way to regular attendance at the local lectures.

Third. *Prayer*: " Without Me you can do nothing " (St. John, 15: 5). To obtain an increase of faith for Catholics, and the gift of faith for non-Catholics who come under the influence of the instruction classes and Narberth mailing list or newspaper articles, *prayer is indispensable*. Hence some form

of public devotion should be introduced and conducted regularly. The Information Society of Yonkers introduced a special Holy Hour Service for this purpose. This was inaugurated by sending a thousand written invitations to Catholics to be present. The average attendance during the first year has been seven hundred worshippers. A feature of the service has been the regular announcement of interesting facts relating to the progress of the work being done. Offerings made at the service more than cover running expenses of the society.

Since its establishment fifteen months ago, the Information Society, which is only one of twenty-one active societies in Sacred Heart Parish, has been obliged by popular demand to increase its monthly non-Catholic mailing list to 800 names. Through unsolicited requests for the material the number of secular newspapers using the Narberth messages, has increased to twenty-one. It has been found necessary to conduct special classes for non-Catholics alone, while still maintaining the regular series of bi-weekly lectures for Catholics and non-Catholics alike. And these results have been obtained in a city where Protestant tradition is strong, ministers exceptionally active, and Catholics heretofore typically indifferent to the religious problems of the day.

There are in the United States approximately 13,000 parishes. Presumably, the 21,000,000 people assembled every Sunday at these centers of Catholic life are open to conviction on a subject that vitally concerns themselves and their non-Catholic neighbors. Suppose these 21,000,000 people in these 13,000 centers mobilized their forces along the stragetic lines of the three-point plan above? With one parish, in a period of less than two years, reaching 400,000 readers each week through the secular press, 800 non-Catholic families each month by mail, and sending its twenty-sixth convert to the Communion rail this past Christmas Eve, *the answer is obvious.* To those who believe with the Holy Father that instruction is the *only* remedy for current evils we say: "Here is your plan. Begin using it to-day—and by the grace of God, results will not be wanting."

BONAVENTURE FITZGERALD, O.M.Cap.

Yonkers, New York.

Full information concerning the Narberth Movement and its newspaper messages may be obtained by addressing the Catholic Information Society, Narberth, Pa.—EDITOR.

PROTESTANTS AND THE COMMUNION OF SAINTS.

To the Editor, THE ECCLESIASTICAL REVIEW.

It is unfortunate that sermons on hell and damnation are so much easier to preach and easier to understand than anything that can be said about heaven and eternal reward—unfortunate, but understandable.

When a preacher rises up to talk about everlasting fire, even though it is quite understood between him and the congregation that he has had no real revelations in the matter, it is perfectly certain that everybody within the sound of his voice is saying to himself that he would just as lief not go to hell. The congregation knows what fire means and what pain means; and they all start off together in complete and shuddering understanding.

But when the sermon is on the joys of heaven, there is, alas! no strained attention from the pews. A general reference to everlasting bliss means practically nothing to a man whose experience of happiness is largely confined to the purely physical, and who knows that even these agreeable sensations of pleasure will pall upon him eventually if they last too long. And if an attempt is made to represent heaven in concrete form, based upon the descriptions of the Apocalypse, the response will be lukewarm indeed. Gates of pearl and streets of gold may be all right for a sight-seeing trip, argues the congregation as it settles itself for a twenty-minute doze, but they wouldn't mean much as a permanent place of residence; and as for harp-playing and psalm-singing through all eternity—well, that sounds like very dull business.

A mention of the Communion of Saints, however, will go far toward waking up the listeners who, for the most part, are willing to do what they can toward helping the souls in Purgatory; and it is nothing to their discredit that they are equally anxious to claim reciprocity from the Poor Souls in time of their own earthly need. And another reference which practically never fails to appeal to even the drowsiest, is a citing of the activities in heaven, of which we have a few slight evidences in the Scriptures. The latter point is particularly interesting to non-Catholics.

Recently I called on some non-Catholics who had had a death in the family. I knew them only slightly, but there was an

extrinsic reason for my going there which is irrelevant to the subject.

In speaking to the bereaved young husband I mentioned the activity of heaven, citing the angelic dispute mentioned in Dan. 10: 13, in support of my statement that heaven is a very lively place and that the blessed have plenty of opportunity to exercise all of their faculties to the fullest extent. The young man interrupted me at this point.

"Would you mind coming into the next room? I want Helen's father and mother to hear this."

So I went with him and gave the lonely trio a little homily on the Communion of Saints, stressing the possibilities of an active, useful, and understanding life in heaven for the lively and busy Helen who had been so suddenly taken from them. They seemed quite grateful for the talk, and not a little comforted.

A few days later, and somewhat to my surprise, the young man dropped in at the rectory to discuss the subject further, and he seemed keenly interested. At that interview I did not even give him books on the faith, realizing that this might be an emotional surge which would quickly evaporate, particularly as he was leaving town immediately. However, he seemed to glean enough from the talk to have something to think about; and a month later he returned and asked for some books on the subject. He is in governmental service, and gets to town for a brief visit only about once a month; but he comes regularly to me for instruction and reads what I give him, so that I have great hopes of him.

After this experience it dawned upon me that in this, as well as in other things, Protestants have been robbed of their birthright. If the blessed in heaven do have opportunity to exercise their faculties as individual beings with judgment and free will, they would naturally take an interest in their friends and families still on earth; and, of course, the invocation of the saints is the next evident step. As prayers for the dead, as well as to the dead, have been taboo since the Reformation, heaven must necessarily be regarded solely as a place of rest and peace; and as the normal person can endure only just so much of passivity, it is no wonder at all that so many of our separated brethren have come to think of their Home Beyond the Skies

as a dull and uninteresting place, a sort of Nirvana which would bore anybody.

Unfortunately also, too many of our own people have imbibed more or less of the same vague idea; but I have found that a few words about the activities of the Church Triumphant will make considerable difference in one's viewpoint. A funeral is an appropriate time for this, when people's hearts are filled with the pain of loss; and almost always there are some non-Catholics present, to whom the picture of a busy and useful life beyond comes as a new and pleasing idea. It is not necessary, of course, to prove the doctrine of the invocation of saints, or to give any sort of an apologetic sermon; but the seed is planted in a way which the hearers are usually quite willing to accept, even though no immediate conversion follows.

I should very much like to have an exchange of ideas on this subject, and some examples of sermons on the career of the blessed, which will have the vividness of many that I have heard concerning the sufferings of the damned.

HENRY D. BUCHANAN.

Las Cruces, New Mexico.

THE FIRST AND GREATEST MOTION PICTURE.

Although the Church recognizes the civil year, and invokes God's blessing on all the children of the world on the first of January, she has her own year, and her own New Year's Day, the first Sunday of Advent. It is well that it should be so; for it emphasizes the beauty and richness and genius of the Church as shown in what we call the Liturgical Year, that is to say, the year as the Church uses it for purposes of instruction and sanctification. This liturgical year is an annual sermon preached by the Church about Jesus. It is the first and the greatest and the oldest moving-picture show, with Jesus Himself as the central figure, and with the Church managing and directing the selection and the arrangement of the details. As this picture has just come on again, it is well to study it, that we may learn all the more during the performance.

We know that it is the sun that gives beauty and variety to the earth, bringing forth the young plants from the soil, nourishing them into health and vigor, and then ripening them until

they are fit for use. We never tire of this repetition, but welcome it year after year, and enjoy its divisions, Spring, Summer, Autumn, and Winter, each having its own charm and its own beauty. Now, what the sun is to nature's year, Jesus is to the Church's year. It revolves around Him, drawing from Him beauty and richness and life; and when the year has run its course, it begins again, all the more loved, because the mysteries and feasts it recalls become, year after year, spiritual banquets at which the Church and her children sit down with gladness, and to which both she and they look forward with longing and hope. And thus as the world and the children of the world delight in the coming of a new civil or natural year, so the children of the Church look forward to the new liturgical year.

We may sometimes wonder why the Church did not begin her year with that day on which the Angel of the Lord announced unto Mary the Conception of the Son of God in her womb; or on that day on which Jesus was wrapped in swaddling-clothes and laid in the manger; or on the day of Pentecost when the Church herself was solemnly launched on her career. But, then, that would not be true to history. For the story of Jesus or His Church did not begin at Nazareth or Bethlehem or on Pentecost. It was the great event of all history, and, like all great events, it cast its shadow before. This shadow reached even unto the Garden of Eden: and as the centuries went by, the shadow continued to grow more distinct and definite. "For centuries before Jesus came on earth," says Cardinal Newman, "prophet after prophet was upon his high tower looking out for the faintest glimmer of the dawn." So it was up to the time of Simeon, of whom we are told that he was a just and devout man waiting for the Consolation of Israel; and "he had received an answer from the Holy Ghost that he should not see death before he had seen the Christ of the Lord."

Advent commemorates this first period of our Lord's history, the period of expectancy. The Church, when she decided to devote the year to the story of our Lord's life, did not begin with Pentecost or Bethlehem or Nazareth, but she commemorated also the period of waiting. She begins this moving-picture with the season of Advent. Advent brings us on step by step to Christmas Day. On the first Sunday we are warned: "It is now the hour for us to rise from sleep. For now our salvation

is nearer than when we first believed." On the second Sunday we are told, " He shall come in His comeliness and beauty from Sion: God will come visibly." On the third Sunday, the Church says: " Be ye comforted, O ye fearful of heart; behold our Lord will come and save us." On the fourth Sunday we hear the words of Isaias: " Behold a virgin shall conceive and bear a son, and his name shall be called Emmanuel." And then on Christmas eve there is no further doubt or uncertainty, but the voice is the voice of one speaking of Him who is at hand: " This day you shall know that the Lord will come and save us; and in the morning you shall see His glory." " The glory of the Lord shall be revealed, and all flesh shall see the salvation of God."

Then comes Christmas morning. The Church stands by the crib. With her we listen to the angelic hymn; we enter with the shepherds; and we see Mary and Joseph, and the Infant lying in the manger. Later on we see the Wise Men coming, led by the star and offering their gifts; and thus He who was to come is in His place, never again during the year to be absent from our sight, but showing Himself so that, as the preface of the Christmas Mass says, " Beholding God visibly we may be drawn by Him to the love of things invisible." We see Him carried into Egypt; and, coming back again, He hides Himself in Nazareth; we see His foster-father Joseph and His Mother Mary seeking Him when He was lost in Jerusalem; then once more disappearing into the silence of Nazareth until He comes forth on the first Sunday of Lent to show His power over Satan.

Soon after it seems as if Satan has triumphed, for in the last week of Lent, we see the Son of God delivered up to His enemies, mocked and scourged and crucified; and as we stand with the Church at the foot of the cross we hear the cruel words, " He saved others; Himself He could not save." But the sorrow passes, and on Easter Sunday morning we stand by the empty grave, and we hear the angel's words: " You seek Jesus of Nazareth who was crucified. He is not here: He has arisen as He said: Behold the place where they laid Him." And then through the forty days, like the Apostles, we see Him now and then, and hear again the beloved voice until He is raised up; and we stand looking on, knowing that He will come again as we have seen Him ascending into heaven.

Then Sunday after Sunday He speaks to us in sermon or parable; or He gives sight or hearing to the blind or deaf, or calms the troubled waters of Galilee. But never during the year is He absent from our sight or from our hearing; and, like the disciples on the way to Emmaus, our hearts burn within us as He speaks; and thus the great picture is unrolled before us, until on the last Sunday after Pentecost when He tells of how the end of all things shall come; and how God shall send His angels with a trumpet and a great voice, and " they shall go forth and gather together his elect from the four winds, from the farthest parts of heaven to the utmost bounds of them."

It is noticed, too, that as the liturgical year unrolls before our eyes, there are other figures on the stage besides the central figure of Jesus, and that they also are brought forward for our honor and applause. They are there by the express desire of Jesus Himself, for, just as the leading character in the play when he responds to the call of the audience, and comes forward for applause, very often he brings with him some others of the caste to share in the honor; so our Saviour wishes to divide the honors; and sometimes He steps back, so that the spotlight is focussed not on Himself but on Peter or Paul or James or John, or on some of the others who have lived and died for the Master, and whose names are on God's roll of honor.

This tendency began very early in the Church. It commenced with the martyrs whose memorial days were kept not as days of sorrow, but as days of joy, the day of their birth and admission into the kingdom of God. Thus, as the Church grew richer in martyrs and confessors and virgins, so in her liturgical year, the figure of Jesus was seen more and more surrounded with their joyful figures; and perhaps this was the fulfilment of the vision which John saw in Patmos: "I saw a great multitude whom no man could number, of all nations and tribes and peoples and tongues, standing before the throne and in the sight of the Lamb, clothed in white robes and with palms in their hands, and they cried with a loud voice: Salvation to our God who sitteth upon the throne, and to the Lamb."

The Church's annual cycle shows forth not merely the central figure and brightness of Him who is the true Light, but also the thousands in whom that light was reflected. First of all, there is Mary, His Mother, whose own words seem to have been a

prophecy of this very thing: "From henceforth all generations shall call me blessed," and who comes before us on so many occasions and under so many loving titles. We meet also the Apostles one by one, as they go to preach the Gospel and to die for it. We are told about the great missionaries who spread abroad the kingdom of Christ, and the virgins who follow the Lamb whithersoever He goes, and the founders and foundresses of religious orders, whose children are the Church's specialists in prayer or charity or teaching.

One sees the Church herself in the picture, not as a lifeless figure, but leading in prayer or praise of song, and showing in her voice and in her vesture the feelings that possess her. On the feasts of her martyrs she arrays herself in the color of the blood in which their garments are dyed; for virgins and those who were not martyrs she puts on white, the color of unsullied purity; in the penitential season she wears the violet garment of repentance; and when she recalls the memory of the recently departed she stands by their graves in the dark colors that befit mourners.

The picture is thus unrolled before us. When we come away, it is with minds filled first of all with the all-prevading love of Jesus, the true Light which enlighteneth every man that cometh into the world; and of Mary who seems to move about, as she did at Cana, saying, "Whatsoever He shall say to you do ye;" and of all the great company of saints and martyrs who left all things to follow Him.

If we live the year with the Church, we shall come away with happy hearts, hearts eager to begin and live it over again. In this way we prepare ourselves to be in the audience not merely of the Church Militant on earth, or of the Church Suffering in Purgatory, but of the Church Triumphant in heaven.

T. J. BRENNAN.

Berkeley, California.

PASTOR'S RIGHT TO SHARE IN ASSISTANT'S MASS STIPEND.

Qu. 1. May a pastor, especially after an absence from the parish, require the assistants to give him a part of the stipends for Masses which they celebrated?

2. May a pastor, who has an assistant or other priest, tell them "to say three low Masses for three special intentions, i. e., novena, poor-

box donors and silver offerings in Sunday collections? For these three Masses three dollars are taken from the respective collections; the priest receives one dollar for the three Masses; and in answer to his question " Why only one dollar? " he is told that the Mass stipend is split and his share is one-third for each Mass he offered.

Resp. 1. In the first question there may be several implications which might have a bearing on the case.

(a) In certain dioceses the usual stipend for Masses is increased when the Mass is said or sung in connexion with certain functions which are reserved to the pastor, e. g., weddings, funerals. Here the increase over the usual stipend is intended by the ordinary not so much as a stipend for the Mass as rather a stole fee. Therefore that part of the " stipend " manifestly accrues to the pastor, even though another priest celebrates the Mass.

(b) In some dioceses it was customary for the pastor to retain a percentage of the stipends for Masses which his assistant had celebrated, as part of the expenses for the latter's board. In the few cases that are known to have been submitted to the Holy See, it is declared that this custom may be tolerated,[1] but the answers to some of these doubts expressly urge the local ordinary to provide some other means for the support of assistants.

In dioceses where centenary or immemorial custom of this sort exists, and if in the judgment of the ordinary the custom cannot be prudently abolished, it may be tolerated. If however the custom is not centenary or immemorial, it cannot be tolerated, for canon 5 is definitely against it. Where there is no such custom, it ought not be permitted to arise, and no pastor is justified in starting it.

(c) Abstracting from any such extrinsic legitimate title, a pastor has absolutely no claim to any part of a stipend for a Mass offered up by any other priest in the parish church, and the assistant is not bound to turn over any part of a stipend for a Mass which he celebrates.[2]

[1] S. C. C., 25 February, 1905—*Acta Sanctae Sedis,* XXXVIII, 15-20, 27 February 1905, ad I—*op. cit.,* XXXVII, 524; 26 February, 1910—*Acta Ap. Sedis,* II (1910), 203-204; 10 January, 1920—*op cit.,* XII (1920), 70-73. CF. C. F. Keller, *Mass Stipends* (Washington, 1925), p. 74-75. There seems to have been a few cases in which dioceses obtained indults to the same effect. In these dioceses the tenor of the indult should be taken into consideration.

[2] Cf. Keller, *op. cit.,* p. 69-70.

This opinion is supported by the declaration of the Sacred Congregation of the Council that, if a pastor accepts a series of Gregorian Masses at a stipend higher than the usual offering for thirty manual stipends, he is not allowed to keep the excess in view of his extra duty of providing for the celebration of the thirty Masses on thirty successive days, with the further contingency of being obliged to have some of them repeated in case the series is interrupted. The Sacred Congregation declared that the higher stipend for the series must be apportioned *pro rata* among the priests celebrating the Masses,[3] without deduction.

As our inquirer puts it, there is not even the semblance of a reason to justify the pastor taking part of the stipend.

2. The second point in our correspondent's communication leads one to ask, by what right a pastor takes a stipend out of the poor-box or the usual Sunday parish collections.[4] Those contributing for the poor have definitely determined the purpose of their alms, and a pastor has no right to use the donations for any other purpose. Not even the purpose of having a Mass said for those giving for the poor will warrant taking the stipend out of the contributions. It would be to defraud the poor. Similarly, a pastor has no right to take a stipend out of the Sunday collection. It would constitute misappropriation of parish funds. The Sunday collection is intended, in the mind of the Church as well as of the contributors, for the support of the parish. The *missa pro populo* which the pastor must apply will undoubtedly avail the contributors in a greater degree in proportion to their generosity, although the pastor is not justified in directing his application of the Mass in that way.

To return to the question submitted by our inquirer. Canon 840 § 1 obliges everyone who transfers Mass intentions to give the entire stipends, except in two cases: (a) when the original donor of the Mass offering expressly permits him to keep a part of it; however, in this case the priest to whom he transfers the obligations would not be obliged to accept the intentions with the stipend reduced below the diocesan offering; (b) when an offering is larger than is set by diocesan law, the excess above the

[3] S. C. C., 16 April, 1921—*Acta Ap. Sedis*, XIII (1921), 532-534. Cf. "Stipend Increased by Reason of Extrinsic Title," ECCLESIASTICAL REVIEW, XCIV (1936), 529-531.

[4] There may be a special promise of a Mass for those contributing at novena devotions that might justify this procedure.

diocesan stipend may be retained by the priest transferring the intention, provided that it is known for certain (*certo constet*) that the amount over the usual stipend was intended out of regard for the original recipient (*intuitu personae*). Even in such a case the usual stipend must be given to the priest who is to say the Mass. The writer knows of no basis for apportioning only one-third of the usual stipend to the priest who says the Mass. What becomes of the other two-thirds? Does the pastor assign them to some good purpose? Without the free consent of the celebrant of the Mass he has no power to make such an assignment. Does he appropriate the two-thirds to himself? If so, by what right?

VALENTINE SCHAAF, O.F.M.

Washington, D. C.

CHRIST'S DIVINITY AND HUMANITY INSEPARABLE.

Qu. Tanquerey, treating of the characteristics of the hypostatic union of the Word of God with the human nature of Christ (II, 281), asserts that the hypostatic union is perpetual. Most authors that I have consulted teach the same thing and the councils, especially those of Chalcedon and Toledo, assert the inseparability of the two natures in Christ.

To prove the assertion (p. 682, No. 1061), "Verbum ita assumpsit *naturam humanam* ut eam nunquam reliquerit," it is necessary to prove that the union of the two natures was not interrupted during the "triduum mortis". Tanquerey uses the following argument:

1. "Dicitur in Symbolo I, Christum Filium Dei, post mortem, ad inferos descendisse, et sepultum fuisse; hoc autem supponit Verbum unitum remansisse, tum animae quae ad inferos descendit, tum corpori quod fuit sepultum."

But from the fact that the Word of God remained united to the dead body and to the separated soul, how can we conclude that the Word remained united to the *human nature*, since to have a concrete human nature there is required a substantial union of the essential parts of human nature, i. e. of body and soul. Such a union was not had between the body and soul of Christ "in triduo mortis".

2. "De cetero mors occurrere potest quin destruatur unio hypostatica; nam mors non consistit in separatione divinitatis ab humanitate sed in separatione corporis et animae; unde corpus et anima possunt ab invicem separari quin disjungantur a Verbo".

It is true that the death of Christ does not mean the separation of the divinity from the humanity, but only the separation of body and soul. Does not, however, the separation of the body and soul in Christ have as a necessary consequence the separation of His humanity from His divinity, since by the separation of body and soul the humanity of Christ is destroyed?

Must we not say then with Suarez (Disp. XXXVIII, sec. II), "necesse est dicere destructa humanitate, destrui etiam ejus unionem ut totalem et formaliter ac integre non manere etsi maneant partiales uniones ex quibus in re ipsa constabat sicut etiam non manet humanitas, etiamsi maneant partes ex quibus constabat." If this be true, how can it be said that the union of the *human nature* with the divine nature is perpetual, or indissoluble, or that the two natures were united inseparably from the moment of the conception of Christ's human nature?

Resp. What the councils meant to define is clear. The members of these councils knew as well as we do that Christ really died, and that during those three days His body was separated from His soul.

What they had in mind was that the Person of the Word assumed both body and soul in such manner that there never was a human owner (person), nor ever would be, and that for all eternity this body and soul would remain the absolute property of the Word. This is consequently the essential meaning of the hypostatic union. In this sense, therefore, the hypostatic union was not interrupted by death, since even in death both body and soul remained the property of the Word.

Should one insist that we can speak of a human nature in the concrete only as long as the body is united to its soul, then we may accept the solution of Suarez, without denying in any way what the councils really defined.

DISINFECTANTS AND THE MARRIAGE ACT.

Qu. Disinfectants have their right use and their proper blessing for the human body. But there is a widespread use of disinfectants which is diabolically wrong, and which is, perhaps more than anything else, the cause of so many childless marriages and abnormally small families.

I am speaking of the use of disinfectants with relation to the marriage act. These disinfectants are used in vaginal douches, and when they are so used before or after the conjugal act they are wrong,

because then they kill not only disease germs but the very germ of human life.

That this is a widespread evil is apparent by what is hinted in newspaper and radio announcements and on the labels of the bottles of the articles. There is one disinfectant so powerful—and no doubt there are others—that even its odor kills germ life. I am speaking of Lysol, the most advertised and used of disinfectants, a great blessing no doubt against disease germs, but worse than a Herod against the germ of life.

Moralists say a vaginal douche some time after the marital act can do no harm to the seed which is already in the womb. That may be true of a mere water douche, but if this has in it a disinfectant, what is to prevent some of that from entering the womb, just as the seed did, and killing this human germ by its contact? Even if it did not enter the womb, its odor may do the killing.

Would it not be a great help for us priests if an outstanding moralist with the necessary scientific and medical knowledge were to give us the benefit of his advice on this so important and practical question?

Resp. The well-known authority whom we consulted on this question says that it is not at all new. Lysol is a strong antiseptic which has to be diluted carefully. When used in strong solution, it is intensely irritant and often does serious harm to the person who uses it without proper precautions.

In the article in the August number of *The Reader's Digest* written by Margaret Culkin Banning, she quotes from a comment on such antiseptic solutions as contraceptives in rather strong language: "The strongest douche is successful in preventing conception only about 10% of the time. The medical director of Margaret Sanger's birth control clinic in New York says, 'The situation is further complicated by the fact that different women are susceptible to different contraceptives.'"

The failure of douching as a contraceptive is one, but an extremely important, factor, in the production of unwanted children. There are 50,000 unmarried mothers registered yearly in the United States, though, as is easy to understand, through wealth and political influence, a great many are not registered.

The conclusion of gynecologists generally, that is of those who have the right to an opinion in the matter, is that douching even with plain water may prevent conception; but even with the strongest antiseptics it is only in something more than

10% of the cases, as has been already stated, that douching is effective for contraceptive purposes.

Fluids that are injected into the external genitals are not likely to get into the uterus, though they may enter in rare cases. After all, the cavity of the uterus, apart from pregnancy, is very small. It is about the size of the last joint of the thumb, only flatter than the thumb. This makes closure against invading fluids rather complete. The seminal fluid, however, finds a harborage in the external genitals and from there spermatozoa work their way up into the uterus. Douching may prevent this process, and that is true contraception.

Forty years ago when the difference between the sizes of French families and American families was more noticeable than it is now, our consultant asked the son of the distinguished Charcot why they had not more children in French families and he said that the reason was that French women were entirely too clean to have children, or at least to have them in more than very small numbers. There has always been the opinion that douching of any kind within a comparatively short time after intercourse was a preventive of conception, though not a sure one. It gave a confidence which was not justified by results in a great many cases, and which therefore increased the number of applications for abortion.

Ecclesiastical Library Table

RECENT BIBLICAL LITERATURE.

A new book, of interest alike to the exegete and to the one seeking sermon material, is Father J.-M. Vosté's *De Passione et Morte Jesu Christi.*[1] It is the third volume in the author's series of Studia Theologiae Biblicae Novi Testamenti.[2] The calm, clear, unhurried way in which the learned Dominican gathers and digests the wealth of pertinent materials is little short of amazing. An opening chapter, entitled "Praeambula Passionis", marshals together in an orderly time-sequence the various events occurring between the eve of the triumphal entry into Jerusalem and the moment chosen for special study,—the Agony. The Passion study proper is divided into four major sections: the Agony, the Betrayal by Judas, The Judgment and Condemnation (subdivided into The Religious Trial, and The Civil Trial), and The Way of the Cross and Death. Under each section there is given first a clarification of the pertinent Scripture texts apart from any controversial considerations, and then a discussion of points subject to diverging opinions. As the volume is primarily a study in Biblical Theology, considerable space is given to this element, particularly in the study of the Agony, and in the examination of the dereliction of Christ on the Cross. As an example of the author's treatment we may note that in the section devoted to the betrayal by Judas, the texts relevant to the subject are examined with careful attention to time order,—the placing of the Traitor among the Apostles, the earlier indications of his avarice, his pact with the Sanhedrin, his denuntiation by Christ at the Last Supper, his use of the kiss to betray, his remorse and death in despair. Then follow two appendices, one on the Traitor's sacrilegeous Communion (which the author holds, following the order of events given by St. Luke and the exegesis of many Fathers, as against many of the more recent commentators), and the other on his death. Finally there is a series of chapters on relative topics,—the name and character of the Traitor, the historicity of the betrayal, and the motive of the betrayal. A bibliography closes the study.

[1] Rome, Collegio Angelico, 1937.

[2] Vol. I: *De Conceptione virginali Jesu Christi.* 1933. Vol. II: *De Baptismo, Tentatione et Transfiguratione Jesu.* 1934.

The problem of reconciling Christ's sufferings with His supreme joy (because of the Beatific Vision) is fully and delicately handled in accord with the doctrine of St. Thomas on the subject. If we find nothing new in Father Vosté's work, we shall certainly find everything that is pertinent to the subject treated, and in a pleasing, concise form which is the author's own distinctive seal.

The latest addition to the incomplete Cursus Scripturae Sacrae comes from the pen of Father Urban Holzmeister, S.J., and it is the First Epistle of St. Peter.[3] A companion volume on the Second Epistle and on the Epistle of St. Jude is promised for the not too distant future, the major portion of the materials for it being already prepared. The volume at hand is wholly worthy of a place beside its distinguished predecessors, and though it is more modern in dress and tone, it fully measures up to the high standards set by the distinguished founders of the Cursus. The author's well-known meticulousness and interest in the slightest detail is seen at its happiest in the present work, which, despite the brevity of the Epistle, reaches a formidable 421 pages. The material is divided into three great sections: one on the life of the Apostle (pp. 1-78), a second on the introduction to the Epistle (pp. 79-184), and the last on the text and commentary (pp. 185-418). A brief three pages of an epilogue resumes the dogmatic content of the Epistle.

In his examination of the life of the Apostle, Father Holzmeister has two interesting conclusions: first, that whereas St. Peter undoubtedly exercised his ministry at Antioch (and probably for a considerable period), he was neither the founder of that Church nor its administrator for any length of time; second, that because of the uncertainty surrounding both the date of the Apostle's first arrival in Rome (commonly considered as 42 A. D.), and the date of his martyrdom (for which the author prefers 67 A. D.), the tradition that the Apostle spent twenty-five successive years in Rome can not be sustained on historical grounds.

In his introduction, Father Holzmeister dates the Epistle at about 64, and gives its place of origin as Rome. St. Peter is the author, Silvanus the amanuensis. The relationship of the

[3] *Commentarius in Epistulas SS. Petri et Judae.* I—Epistula Prima S. Petri. Lethielleux, Paris. 1937.

two with respect to the Epistle is illustrated by the comparison with a bishop who, choosing a priest of a local diocese or mission, presents to him all the pertinent materials for a circular letter, allows him to put it into form, corrects, changes, approves, and then sends it forth. The author, despite the technical term " diaspora " which indicates the direction of the Letter, holds that it was directed neither to the Jews alone, nor yet to the Jews and Gentiles, but exclusively to the Gentiles.

The Commentary carries both Greek and Latin texts in parallel columns, and as a welcome help to the eye, each Latin word of the text appears in the running commentary in bold-face type. There is no Index of words, texts or of authors at the end of the volume, but whether or not this is due to a desire to conform to the lamentable defect of the Cursus as a whole we can not say. We hope that with the concluding section of Father Holzmeister's contribution, we shall find the same laudable break with the older tradition inaugurated by Father Galdos, S.J. in his contribution to the Cursus.[4]

With commendable promptness Father E.-B. Allo, O.P., has brought out his commentary on the Second Epistle to the Corinthians,[5] the promised companion to his volume on the First Epistle.[6] It is truly an exhaustive, monumental commentary. The plan followed is the same as in his earlier work,—an Introduction (pp. I-LXXV), a Commentary (with Greek and French texts running concurrently at the head of the page) covering 343 pages, and including seventeen Excursus, and appropriate Indices. In a short survey it is impossible to do any justice to the tremendous labor and erudition displayed in the work as a whole. Happily the author's position in the world of Biblical exegesis is too secure and too well-known to suffer thereby. With one point alone we shall concern ourselves, particularly as it assumes major proportions through repeated references and repetitions throughout the work,—the so-called " intermediate visit " and its concomitant " intermediate letter ".

Father Allo breaks with long-standing tradition on historical grounds, and though he is not alone in his viewpoint, it is doubtful whether many will be convinced by his profuse argumenta-

[4] *Commentarius in Librum Tobit.* Lethielleux. 1930.
[5] *Saint Paul. Seconde Épître aux Corinthiens.* Paris, Gabalda. 1937.
[6] *Première Épître aux Corinthiens.* Paris, Gabalda. 1934.

tion. Though he involves himself in several Excursus, and frequently in the course of his commentary he emphasizes the necessity of an intermediate visit (between the two canonical Epistles) and therefore of an intermediate Epistle (now lost), we feel that his arguments, far from disturbing the traditional viewpoint, serve rather to involve him in more serious difficulties than those from which he strives to escape.

His position is briefly this: orginally there were four Epistles to the Corinthians, two of which have been lost (one preceding the First canonical Epistle, and one following it but prior to the Second canonical Epistle), and two others which we know as the canonical First and Second Epistles to the Corinthians. Starting out with the idea that according to the texts (e. g., 2 C. 12: 14; 13: 1, 2) it is imperative to admit three visits of St. Paul to the Corinthians, he places the second visit at a period between the writing of the two canonical Epistles. Here we sense a flaw in his reasoning, though it is difficult to place the finger on it: by frequently stressing the necessity of admitting three visits—an admission freely given by many who deny an intermediate visit—he apparently assumes that such an admission involves also the acceptance of an intermediate visit, and therefore of an intermediate letter. It has been held commonly that there was a letter of the Apostle, now lost, which preceded the canonical First Epistle, but that this is the only lost letter. The second visit, according to 1 C. XVI, 7, would seem to have been both short, and prior to the first canonical letter; hence traditionally Father Allo's " intermediate " visit is, like the first visit, antecedent to the events in First Corinthians.

The author, we feel, involved himself in insuperable difficulties when he dated the First Epistle as of " the spring of 55 " (Vol. I, p. LXXXIX), and the Second toward the middle of 57 (Vol. II, p. LX). Within this interval between the two Epistles, he supposes the following events to occur: St. Paul, unable to proceed to Corinth at Pentecost of 55 as promised, remained at Ephesus; meanwhile the First Epistle had accomplished the desired effect, though a newly-arrived group of Judaizing Christians was beginning to undermine Paul's authority; the Apostle, hearing of this at Ephesus (perhaps through Timothy) makes a hurried visit to Corinth (not mentioned in First Corinthians), accomplishes something, but has to return

promptly to Ephesus, with a promise of a longer visit later; with his departure, trouble breaks out anew, and about the same time the Apostle is taken seriously ill; so he sends a severe letter (now lost, the letter " written in tears "), and commissions Titus to follow it in person; once again the desired effect is produced, with only a minority still in revolt; but Paul is forced in the meantime to flee to Troas (on account of the riot in Ephesus, as narrated in Acts XIX), there to await news from Titus; as the latter fails to appear, the Apostles moves on to Macedonia where Titus finally reaches him with the good news and a few minor discords; here in Macedonia the Apostle dispatches the Second (canonical) Epistle.[7]

This long catalog of events is not only so full of suppositions that its seems to merit Prat's comment of " romance ",[8] but it does more harm than good to the theory which it supports. On the supposition that St. Paul did pay an intermediate visit, not only is it difficult to understand such continued agitation, but it is even more difficult to appreciate the sincerity of the chief complaint of the mal-contents at Corinth,—the Apostle's long absence from their midst.

A more serious obstacle still—and one which the author labors strenuously to overcome—arises from introducing a letter between the two canonical Epistles, and it consists in the satisfactory explanation of the famous " fault " indicated in 2 C. 2, 5. Traditional exegesis has consistently explained it as referring to the incestuous Corinthian of whom mention is made in the First Epistle. But Father Allo is forced to reject this explanation and look elsewhere. Though he consecrates a lengthy Excursus (pp. 54-63) to disprove any connection between the two faults, his arguments fail to consider sufficiently " the heart of an apostle and of a father " (p. 58) which was St. Paul's. That the latter could not have written the First Epistle " in tears " (Excursus V, pp. 68-73), that he could not have taken the fault of the incestuous Corinthian as an insult to himself as Apostle and father, and that he would not have changed his attitude toward the Corinthian as basically as is

[7] Pp. VIII-IX.

[8] *The Theology of St. Paul* Vol. I (1926), p. 143. This reference is not directly to Father Allo, O.P., but is general, for all constructions of events between the two Epistles such as his.

indicated in the Second Epistle, granting the emendation there supposed,—well, perhaps we are too definitely wedded to tradition, but such arguments not only fail to convince, they even indicate a failure to appreciate the true greatness of the heart that was Paul's. The author's arguments are not helped by the futile effort to substitute some other fault for the one rejected (p. 63).

In fairness it must be stated that while the historical setting of the Epistle pervades the book to a considerable extent, it has no vital effect on the commentary as a whole. The latter stands out as a truly erudite contribution to Pauline literature, abounding in citations from every available source, rich in bibliographical material, and betraying a keen appreciation of the Greek idiom.

For those interested in textual criticism Frederic G. Kenyon has published a modest-looking book entitled " The Text of the Greek Bible,[9] whose value is out of all proportion to its deceptively simple appearance. Within its small confines are included in a brief, succinct way, all the pertinent materials needed for an intelligent understanding of the history and vicissitudes of the Greek text of both the Old and New Testaments. Following a brief chapter on " Books in the first three Centuries ", there are chapters on the Greek Old Testament, the Manuscripts of the New Testament, the Versions and Fathers, the Printed Text 1516-1881, Textual Discoveries 1881-1936, and the Present Textual Problem. Brief bibliographies are appended to each chapter. Nowhere else will one find within a single volume all the evidence, down to the latest papyri finds, which lies behind the Greek text of the Bible, presented with such learned simplicity and interest. The book on the whole is a consoling proof from historical and archeological angles of the integrity and substantial conformity of our present Greek texts with the originals.

Among the reviews we would call attention first to Father C. J. Callan's article in *The Homiletic and Pastoral Review* for July 1937, entitled " Mauriac's Picture of Christ ". While not enthusiastic over the severe picture presented by Mauriac, we think Father Callan too severe when he remarks (p. 1028):

[9] Duckworth, London, 1937.

" Let us affirm emphatically that this book (*The Life of Christ*, by Mauriac) is impious and blasphemous." Hence we suggest a perusal of an article in the *Revue Biblique* of 1936 (pp. 321-345), by Father Callan's illustrious confrère, Father Lagrange, O.P. The latter, toward the conclusion of a very frank criticism, has these words: " Thanks to him (Mauriac) . . . the French world of culture . . . sees materialize a Jesus who is definitely—whatever the author may say of it—He of the Catholic interpreters of the past nineteen centuries ".[10]

In the *Revue Apologétique* for June 1937 (pp. 665 ff.) and again in July (pp. 23 ff.) H. Michaud discusses the original form of the Decalogue.[11] His aim is to discriminate between a tradition of some centuries and the primitive form of the Commandments, with a view to seek the cause of the deviation between the two. While avowedly examining the problem from a psychological and an historical angle, his aesthetic sense seems to cause him the greatest difficulty as he examines the painfully unsymmetrical division of the Commandments into three and seven, the first pertaining to God, and the second to man, which had held sway among Catholics since the Reformation.

On the other hand, while he achieves a certain numerical symmetry in the division proposed by himself, the aesthetic sense of very few will fail to squirm at the lack of balance in thought which is apparent in his numeration. By introducing as his Second Commandment the words " Thou shalt not make graven images ", his Fifth Commandment becomes " Honor thy father and thy mother ". The normal Fifth, " Thou shalt not kill " becomes the first of the second five, and the usual Ninth and Tenth Commandments become the Tenth. As in the division of three and seven, the author holds that the first series of his division concerns God, and the second pertains to man. But despite laborious effort to link up the commandment of obedience to parents with God, his best efforts could be applied to the other commandments in the second series as well, and *our* esthetic sense remains shocked.

In the *Revue Biblique* for July, 1937, Father Benoit, O.P. writes a first installment on the problem of the apparently non-

[10] " Grace à lui . . . tout le public français cultivé . . . voit apparaître un Jésus qui est bien, quoi qu'en dise l'auteur, celui des interprétes catholiques durant dix-neuf siècles."

[11] " Sous quelle forme le Décalogue fut-il promulgué? "

Pauline elements to be found in the Epistle to the Ephesians,[12] using as his point of departure certain ideas expressed by M. Goguel in the Revue de l'Histoire des Religions (May-June, and July-August 1935). M. Goguel (along with others of the Critical School) discovers a two-fold stratum in the Epistle, one belonging to the Apostle, and the other to a later disciple who imitates in accord with the Epistle to the Colossians; examining the latter, he finds a new note of cosmological and collective salvation, as opposed to an ethical and individual one. Father Benoit, following Goguel step by step, clarifies all misinterpreted texts, shows that there is some evolution but no contradiction in the doctrine of the Apostle and of the Epistle as a whole, and notes the supremacy of Christ over all, His distinctness and preëminence even in the unity of the Mystical Body. What Goguel would consider as a cosmic salvation (including the Angels) is rather a cosmic triumph of Christ, here and now *de jure* (the powers of evil being permitted to exercise their designs against man), and in the end also *de facto*.

In the same issue of the *Revue Biblique*, the opening article is by Father M.-J. Lagrange, O.P., and concerns the historical realism in the Gospel according to St. John.[13] It is a lecture that had been delivered earlier at Aix-en-Provence, and the *Revue* is to be congratulated for publishing it against the desire of the author, since it gives a very pleasant glimpse of the incomparable octogenarian. Brief, delicate sword-thrusts flash through the article against the critics, and particularly against Loisy. At the same time, with a love that is very evident despite a careful reserve, the author presents St. John not only as the historian as he is, but particularly as a man so deeply in love with the Word and with all whom the Word would take unto Himself, that his faith and confidence allow him to introduce apparent contradictions without making any effort to explain himself. Very quickly running through the main outlines of Critical reactions to the authorship of the Fourth Gospel, lingering almost playfully on the changing opinions of Loisy from the publication of his commentary on the Fourth Gospel in 1903 onward, Father Lagrange notes how archeology has come to the aid of St. John not only with the discovery of an early second cen-

[12] "L'horizon paulinien de l'Épître aux Ephésiens."

tury fragment of his Gospel (thus ruining at a stroke all Critical notions about authorship), but also with clarifications of various sites, such as the location of the well of the Samaritain woman close to Sichem, the reality of the pool of Bethesda (or Bezatha), the Lithostrotos, the Garden of Gethsemane. On the point of chronology, likewise, St. John is trustworthy, and where he seems to be at odds with the Synoptics, more often it is necessary to straighten out their texts in accord with St. John rather than viceversa. In conclusion the author turns to a consideration of the Logos, distinguishes St. John's conception definitely from that of Philo, and noting that the Apostle's concept was a revelation from on high, betrays the mature fruit of long meditation on the Fourth Gospel by his penetrating insight into the spirit of the Gospel with respect to the Word.

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Book Reviews

THE GREAT REDEEMER. By the Very Rev. Tihamer Toth. Tr. by V. G. Agotai. Edited by the Rev. Newton Thompson. Herder: St. Louis. 1937. Pp. 301.

Sometimes sermon books have solid matter presented in such a manner that the reader is delightfully enlightened. At infrequent intervals the illustrations and examples in such a book are apt and timely. From time to time a writer appears who, being in touch with his age, knows how to present truth to that generation. At rare intervals a translated book of sermons reveals a universality of appeal and an appositeness. Professor Toth, of the University of Budapest, in this series of twenty-seven sermons, has the merit of solidity, of powerful illustrations and anecdotes, of timeliness and of universal applicability.

His theme is that of sin, redemption and suffering. He comes to grips with modern indifference toward sin, modern denials of original sin and modern fear of pain and suffering. He brings to bear upon his subjects not only deep insight into Scripture but wide information on history and on present neo-pagan views. Sometimes he presents his subject in logical outline at the beginning or announces his points. For instance: " Today we ask what brought Christ to our midst on earth; in other words, the reason why the Son of God became man. We can answer that the Son of God became man *to teach us, to redeem us, and to educate us to the perfect glorification of God.*" Again, he begins a sermon with an anecdote and expands the thought during the discourse.

Priests who are on the lookout for sermon books will not regret attention to this volume. It is indexed and thus enjoys an advantage over other works of the same nature.

HYMNS TO THE CHURCH. By Gertrud von Le Fort. Translated into English by Margaret Chanler. New York: Sheed & Ward. 1937. Pp. 68.

This little book, most attractively printed, hymnally spaced and strongly bound, contains forty-four Hymns which might, for several good reasons, rather be styled Psalms. First of all, the verbal flow is not metrical, but has nevertheless " a solemn music " (to quote Milton's phrase) such as we find in the noblest English prose. Again, there is much of the balancing of thought with counter-thought within the verses, immediately noticeable in the Psalter. Finally, we scarcely

advert to the absence of rhyme, so swiftly are we carried on from peak to peak of thought and emotion. Meanwhile, too, there is at times a mystic quality in the phraseology such as translators of the Psalms of David find it very difficult to embody in an intelligible fashion within the wider verbal compass of modern tongues. A reader of this little volume will no doubt think forthwith of Psalm 138 (Hebrew, 139—especially verses 7-12—so admirably rendered into English by Fathers Callan and McHugh in their volume, *The Psalms Explained* (pp. 486-490). All of this could be illustrated with fair adequacy in the first of the Hymns found under the title, " Return to the Church ", whose closing lines are:

You lift your head to heaven and the crown of it is not singed.
You stride to the borders of hell and your feet are unhurt.
You profess eternity and your soul is not afraid.
You order certainty and your lips are not silenced.
Verily clouds of angels must be encamped above you and storms of cherubim must cover you.
For you flower in your pride like a palm in the desert, and your children are like a field of ripe grain.

Under the title, " The Holiness of the Church ", we find five Hymns whose imagery and phraseology seem to have taken the Psalmist as a model in a peculiarly beautiful manner. Especially imaginative, in the present reviewer's judgment, is the " Vigil of the Assumption " (p. 57), worthy of reading and re-reading in order to gather its full appropriateness of meaning.

Altogether, the little volume is a gem both of beauty and of inspiring devotion.

DE SACRIS FUNCTIONIBUS, Vol. II. De Divino Officio et de Sacrosancto Missae Sacrificio. By the Rev. Aloisius Moretti. Turin, Italy, Mario E. Marietti. 1937. Pp. xvi+586.

The liturgist's set of tools will scarcely be complete without Father Moretti's *Caeremoniale*. When finished, it will consist of four volumes. The first, *De quibusdam notionibus sacram Liturgiam respicientibus*, appeared last year, and the second volume is given in the title above.

This volume is divided into two parts. In the first is considered the Divine Office as a public function; in the second, the Sacrifice of the Mass. In both parts, by far the greater space is devoted to episcopal ceremonies. The treatment is complete and the directions clear and concise. The Appendices, *De Divino Officio pontificaliter persolvendo a Praelatis Episcopo inferioribus* and the corresponding Mass are interesting, although the average master of ceremonies will rarely find practical use for them. Those on votive and requiem Masses are very

practical. An alphabetical index and the one listing the *Decreta* and the *Canons* quoted in the text add to the value of the volume.

It is not often that one finds a *Caermoniale* that is so attractive and so completely satisfying as this. Setting in heavy type the names of the ministers who are being directed is of real assistance. Without doubt this book will soon be on the shelf of most diocesan masters of ceremonies and those who are interested in the study of the liturgy.

CREATIVE REVOLUTION. J. F. T. Prince. Bruce Publishing Company: Milwaukee. 1937. Pp. xiii+106.

A bloodless revolution against materialism in our economic philosophy and against mammonism in industry is due, in fact long overdue. Hope lies neither in Fascism nor in Communism—to the critique of which, especially of Communism, more than half the book is devoted. There are certain commendable aspects of Communism, but the revolution it has brought about has been destructive of democracy, liberty, human worth, religion. The creative revolution must be the Christian one that will " renew all things in Christ—economics not excluded ".

This is the theme of the work. The theme is not novel. The treatment is. Here are a few illustrations, excerpts taken more or less at random.

> The spirit, not of Catholicism, but of conservatism, is derived largely from a sense of well-being, a personal satisfaction which we wish to prolong. . . . Conservatism is a pseudo-philosophy of the prosperous. Inspired by a convenient fatalism in respect of the submerged, relegating economic ills to theotechnic treatment alone, it associates itself not unnaturally with an ideology affording compensation hereafter. It is an advantageous postponement. We only regret that Christianity is thus, by conservatism's adoption of it, miscalled (rather excusably) the opium of the people.
>
> Although M. Berdiaeff's apothegm that Russian Communism is a reminder to Christianity that " Christian truth is not yet realized in the social world ", is not the whole truth, yet the sooner we realize how much it contains, the better will be the chance of saving Christian civilization.
>
> We do not doubt that, were Catholics sufficiently keen and sincere, sufficiently devoted to the leadership of the Pope to be feared in the world politic, the social encyclicals of Pius XI would be in no time apprehended as heralding a revolution so complete (because so absolute and profoundly moral) that it

would in effect surpass the wildest dreams of an oppressed proletariat — *and the most fearful nightmares of the pocket-conscious.*

Steel clashes on steel in the critique. But there is no invective, no ranting. The author writes from knowledge, and with a humility that can come only from knowledge. There is something Pauline in the packed, lapidary style.

Catholics who believe in all honesty that a certain saying about worshiping God and mammon is Oriental metaphor having little to do with twentieth-century capitalism and industrialism should not read this book. It will exasperate them. And Catholics who believe otherwise will not find it easy reading. It contains so much in such small space. Besides, they will wish that the author had given just a few more specifications of the plan of the hoped-for creative revolution.

All in all, it is a remarkable little work. May it wander far and fare well on its re-creative mission.

CAUSALITY AND IMPLICATION. By D. J. B. Hawkins. London: Sheed and Ward. 1937. Pp. 122.

Here is a little volume offered in defence of the traditional Aristotelian view of causation. It answers, in a modern way, the difficulties that certain contemporary thinkers entertain in regard to causality, many of whom are frankly skeptical of Hume's analysis, but at the same time are unwilling to return the full distance to the position of Aristotle.

After a concise presentation of the causal doctrine of Aristotle and Hume, the author undertakes an analysis of causation from the standpoint of implication. Genuine implication or entailment emerges from the rigid scrutiny as, primarily, an intentional relation between what the author calls " isolates ". The latter, as is noted, is nothing more than St. Thomas's *natura absolute considerata* in modern dress. The causal relation, of course, entails a factor beyond implication. There must be the relation of ground and consequent, and more than this, " a relation of ground and consequent between terms possessing independent concreteness ". In discussing the direct apprehension of implication and causation, the opportunity is utilized of subjecting to close inspection such factors as relation and relational propositions, the validity of genuine universal propositions, the mode according to which first principles are grasped, and the apprehension of implications in the physical realm. Particularly noteworthy about these discussions are their freshness and modern tone.

The author has fault to find with Maritain's treatment of the principle of causality in *Sept Leçons sur l'Etre*. Failure to analyze the concepts involved, he feels, has turned Maritain's description into a kind of *petitio principii*. Decided preference is expressed for the method of Garrigou-Lagrange who, in indicating a criterion to distinguish what is given from what is caused, stresses the Thomistic principle of internal incoherence.

The world, as the author concludes, reveals itself to the mind as possessing a structure of implication, a system of causal relations that are woven into the very texture of things, and hence it is intelligible in principle and in general deterministic. Pure indetermination is an absurdity; but Hawkins contends that "a situation in which the causal factors are such as to determine that there should be a certain range of indetermination, a genuine choice between alternatives, is still possible."

It is surprising how much historical information this little volume offers. Keenness of analysis and an intimate acquaintance with contemporary difficulties, however, are its chief merits. Even those who do not see eye to eye with the author in his every contention will welcome this work as a genuine addition to Sheed and Ward's growing list of valuable philosophical studies.

LIBRARIES AND LITERATURE FROM A CATHOLIC STANDPOINT. By Stephen J. Brown, S.J. Dublin: Browne and Nolan. 1937.

This book represents another in a fairly long line of books in which Father Brown attempts to aid those interested in library work make Catholic literature more widely known and more readily accessible. Most of the chapters have been published previously in various periodicals, and are here brought together in a modified form. One part of the book deals with the Catholic Library Movement; the second part is concerned with Catholic literature.

The volume is not up to the expectations of Father Brown's readers, and still less does it measure up to his usual standards. Those who know his work have already sought out his articles as they appeared. The book has the advantage, of course, perhaps sufficient to justify it, of bringing together in one place many items of information otherwise not easily available, especially the information on the Catholic lending libraries of Europe which are doing such fine work, and about which we know so little. Such items, to which are added other valuable information, including a check-list of present-day Catholic writers, gives the book a very definite value for those interested in library work.

The author has for many years been eminently successful in compiling an immense fund of information on Catholic books and libraries, and has through his various publications placed Catholic librarians under great debt. He has indicated many times, by words and actions, that he has a deeper and a finer message for the Catholic library world than that contained in the several pieces of bibliographical work already turned out. We are, however, still waiting for that message, which, when it does appear, will be enriched by his singular training and experience and careful thought.

EARLY CATHOLICITY IN KANSAS AND HISTORY OF THE DIOCESE OF WICHITA. By the Reverend John M. Moeder, J.C.D. Foreword by the Most Reverend August J. Schwertner, D.D., Bishop of Wichita. 1937. Pp. xii+200.

As a recent instance that the Church in America has emerged from the brick and mortar period and is recalling its past, whilst it grapples with contemporary problems, the book under present review may be cited. In this pageant of ecclesiastical history that unrolls from nebulous past to canonically established diocese, we read of Father Padilla, companion of Coronado and proto-martyr in 1541 of the Church in the United States, and of the glamorous Santa Fe Trail that runs through Kansas; of the saintly Mother Phillipine Duchesne of the Ladies of the Sacred Heart and of the Sisters of Loretto, Ky., first white women to venture on prairies inhabited only by wild beasts and Indians: Kickapoos, Pottawatomies, Miamis, Sacs, Osages and others; and of the holy and short-lived Fr. Bax and the indefatigable Fr. Ponziglione who labored everywhere and died full of labors. 1541, 1673, 1721, 1822, 1827 are the first scant entries and not till 1835 does the chronicle become annual.

The book contains interesting and valuable material. The author's humble disclaimer may absolve him from all fault—perhaps the book was prepared too quickly for the Golden Jubilee celebration of the diocese of Wichita—but some things deserve mention. Reference to sources would have made the work more valuable. No reason is given why some thirteen churches were closed in the decade of years, 1926-1936, or why St. Mary's Mission was abandoned in 1848, or why Linn County to this day has not received the Gospel. There are but four pictures and none is old. There are no maps. Father Bax, who takes but one page, is given a special heading, whereas Father Ponziglione, his contemporary, whose name recurs through half the book, has no caption. Sometimes the sequence of events is not clear. To offer a year by year chronicle of many simultaneous and independent

developments is bewildering. The better method would seem to give each Catholic center its place and let the unities of time and person yield to the unity of place.

As it stands, however, it is an edifying tale of heroic zeal, apostolic courage and Christian sacrifice, well nigh incomprehensible to many of us to-day. The reader will join with the chronicler in lamenting the scarcity of early records and our failure to have consulted while yet there was time, the memory of a generation that has gone.

Book Notes

One of the very few books of devotion that appeals to all readers is the Imitation of Christ by Thomas à Kempis. But because we like "something new", even in devotions, there is a demand and almost a continuous supply of devotional literature. Considered objectively, some of it is good; much of it, mediocre. Yet an objective review is not a true test of any devotional book's worth. The subjective element enters largely into the question, and the tastes of our Catholic people differ widely. As a result, what might be considered by some reviewers as a very ordinary piece of work will often enough be productive of much good.

Joseph the Just, by a Sister of St. Joseph (New York, Benziger Brothers; pp. xi + 118), is a series of short meditations and prayers that will appeal particularly to nuns and lay women. They are short, fervent little things, but a bit too exaggerated in expression to appeal to our Catholic men. Also appealing particularly to women, religious and lay, is *Grace of the Way* by Sister Monica (New York, Benziger Brothers, pp. viii + 194). The meditations are on events of daily life, and remind one a great deal of Father LeBuffe's *Under the Sanctuary Light* series. Sister Helen Madeleine's *With Heart and Mind* (New York, Benziger Brothers, pp. xi + 124) is written in a sort of blank verse. Each meditation is headed by a text from Sacred Scripture, and the text is analyzed by searching questions and pithy aspirations that tend to fix the thought on the particular virtue being considered. Any of these three little books will be a welcome gift to a sister or Catholic lay woman.

Hours of Contemplation, by Canon Adalbert Brenninkmeyer, is a series of notes from lectures and sermons by the author. There is nothing new in the content, nor is the presentation strikingly novel. The little book is what the author set out to make it—a presentation of the salient points of the spiritual life. It will appeal to priests more than to the laity, and it contains some points that will be helpful in sermon preparation. (New York, P. J. Kenedy & Sons, pp. 107.)

The Road of Pain, by the Rev. Hugh F. Blunt (New York, Joseph F. Wagner, Inc. v + 194), is a series of considerations on the Stations of the Cross. An introduction giving an outline history of the "Seven Falls" and the development of the "Stations" is interestingly written. A prologue summarizing the events leading up to the Way of the Cross is also well done. In the considerations under each Station, Dr. Blunt has drawn on history, tradition and legend to present a story that will be interesting and valuable for clergy and laity.

The Lives of the Saints by Alban Butler is so well known that there is no need of description. Volume VI (June) of the new edition has been corrected, amplified and edited by Father Herbert Thurston and Norah Leeson. This, of course, is hagiography rather

than ascetics, but daily reading of the lives of God's servants is bound to induce meditation and bear the same fruits as can be expected from spiritual reading as ordinarily recognized. (New York, P. J. Kenedy & Sons; pp. xv-408).

Quite different from the books mentioned above is *Theologia Spiritualis Ascetica et Mystica* by the Rev. Joseph De Guibert, S.J., of the Gregorianum. (Rome, Aedes Universitatis Gregorianae; pp. xii + 496). This is a scientific treatise, classifying, dividing and subdividing what are really spontaneous emotions. For those who have the care of souls, and must guide others to perfection, this scientific knowledge is a *sine qua non*. While Dr. De Guibert has written principally with the seminarist in mind, priests long on the mission will find valuable thoughts and suggestions. Some little idea of the study and thought the author has given his *materia* may be gathered from the fact that his Index Personarum occupies fourteen pages.

A *Little Catechism* published in English and Spanish will be found very helpful in parishes in the Southwest and in the industrial cities of the North where Mexican immigrants are assembled in colonies. It has been written especially to prepare the children of these immigrants for their first Holy Communion, and at the same time to help them to acquire a knowledge of English. It should also work well the other way, and be an aid to First Year Spanish classes in our Catholic schools. (Emporia, Kansas: Franciscan Fathers Press. Pp. 62.)

The first of its kind to be published in this country is the *Manual for Oblates of St. Benedict* by the Right Rev. Alcuin Deutsch, O.S.B. (Collegeville, Minn. St. John's Abbey Press, pp. 341). The *Manual* contains not only the official statutes, rules and ceremonies for oblates, but also a history of the oblates, spiritual instructions, meditations, the Little Office of Oblates, a calendar of Benedictine saints and a bibliography. A short history of the medal of St. Benedict is quite interesting. Others than Benedictine Oblates will find the book helpful and instructive.

Two recent books of special interest to seminarians are *Praxis Ordinandorum* By Caesar Carbone (Turin, Mario E. Marietti, pp. xv + 262), and *Vitae Sanctitate Excellatis Oportet* by Canon H. Mahieu (Brugis, Carolus Beyaert; pp. 152). The first is a new edition of Dr. Carbone's well known work which has been appreciatively used in our seminaries for two decades. The value of the book, however, would have been increased by including a number of quotations from the Encyclical Letter *Ad Catholici sacerdotii.* Canon Mahieu confines himself to the spiritual side of the priest's life, and the book is divided into three headings, (1) Adhortatio ad Sanctitatem, (2) Media acquirendi Sanctitatem, and (3) Quaedam Subsidia ad Servandam Sanctitatem. In the *Conclusio* is contained the "Exhortationis ad Clerum Catholicum" of Pope Pius X. While his commentary is based on the *Exhortationis,* the Encyclical of the present Holy Father is frequently referred to and quoted.

The truth about Grattan lies half-way between many things, half-way between force of arms and constitutional government, half-way between Tone's desire for an independent Irish Republic and Pitt's purpose to rule Ireland as a small part of a powerful and far-flung empire; and viewing Grattan historically, it is not entirely irrelevant to note that the date of his power, 1782, is almost exactly half-way between 1649 and 1916, between Cromwell and Pearse. So sums up Roger McHugh the life of the fascinating Protestant who fought for Irish freedom, in his little book *Henry Grattan, Irish Statesman: 1746-1820.* (New York, Sheed & Ward, pp. 222.)

"To recapture Grattan's personality one must read his speeches; yet even these will be imperfectly understood without some knowledge of what kindled the flame, and of the surrounding darkness." To provide this background is the author's purpose, and he has succeeded in presenting a well written, discriminating study. Although Grattan's efforts ended in failure, he is a figure that students of Irish history cannot ignore. This is not a book for the professional historian, nor is it a complete biography. The ordinary reader, however, will find it interesting reading.

Wedlock, by the Rev. C. C. Martindale, S.J., is a little book containing four conferences given by the author in Farm Street Church, London. The chapters, (1) God, Creator of Human Marriage, (2) Christ, Creator of Christian Marriage, (3) Grace, the Soul's Wedlock, (4) The Great Mystery: The Church, The Bride of Christ, give an outline of the theology of marriage. Father Martindale's little book, like other recent studies on the same subject, leads us to the conclusion that the "successful marriage" depends upon cooperation with the grace that is received from God in the sacrament of Matrimony. (New York, Sheed & Ward; pp. x + 63.)

An interesting story is *Let Freedom Cringe*, by the Rev. Daniel Lord, S.J., about the "Communazi" totalitarian state of Humexany, and what happened to some of its Catholic citizens.

The tale is rather obvious, and it is meant to be. Everything in the plot has its counterpart in dictator-ridden countries. As in *It Can't Happen Here*, the citizens of Humexany wonder how it happened and why they weren't paying attention when the dictator was bludgeoning his way to power. Father Lord, however, emphasizes two points which Sinclair Lewis ignored: first, that dictatorship of the Communistic stripe is quite as terrible as Nazism; and secondly, that dictatorship strikes cruelly at all those who believe in "the freedom of Christ". As he notes, remarkably little has been said by American writers about the world's greatest dictatorships and most gigantic tyrannies, the one-man rule of Stalin in Russia, and the gang dictatorship of Mexico.

It's a good book for young people. They will read this exciting story although they would shrink from a formal essay on the totalitarian state. (St. Louis, The Queen's Work Press; pp. 160.)

The Fourth Series of Father J. Elliott Ross' *Five Minute Sermons* is now on the bookstands. (St. Louis, B. Herder Book Co., pp. vi + 164.) A sermon for each Sunday and holyday is given, based on a text from the Epistle or Gospel of the day. Those who admired and found useful the other volumes of *Five Minute Sermons* will want this series. It is quite up to the standard set by its predecessors.

Unusual and interesting is the seventh chapter—comprising more than half the pages—of the Rev. Edmund J. Goebel's *Saints to Help the Sick and the Dying*. It gives a short biography and a prayer to the various saints who are invoked against specific ailments and diseases. Some are well known, as St. Christopher who is invoked against plagues and petitioned for safe journeys, and St. Blase, invoked against diseases of the throat. Others are little known, as St. Cadoc, who is invoked against scrofula, deafness and tuberculosis, or St. Hubert, the patron of hunters, who is invoked against hydrophobia. The other chapters on the Last Sacraments and the Litany for the Dying are practical and helpful. To console the sick is no easy task; to reconcile sinners is harder still. Priests will find some helpful suggestions in this little book, which is also handy to leave in homes where there is sickness. (New York, Benziger Brothers; pp. x + 129.)

In *The Church and Civilization*, the Rev. Albert Muntsch, S.J., discusses with perception and sound orthodoxy, the world view of religion in relation to the matters of life. He treats in his study the relation of religion to social control, social action, social peace and social practice; to democracy, education, modern philosophy and humanism; to the problem of suffering; and the quest of happiness and the sciences of man.

The author points out that the "agencies of social control are the School, the State, Law, the Press, Public Opinion and similar forces". The Church in the exercise of her social control has always discharged her spiritual duties, considering "man's rational nature was based on his ultimate destiny as an heir to God's Kingdom". This basic premise Father Muntsch logically and clearly develops in the treatment of the social, economic, rational, religious, political and national questions that a book of this nature would embrace. In applying the age-old truths of the Church to the problems confronting the modern sociologist, this book presents the sociological problems which confront us today, which alien and unsound philosophies have vainly attempted to solve, and to which changing times and conditions have given new aspects. "The Church is not concerned about forms of government, and of economic control,

provided the essential rights of human personality are safeguarded under the form adopted. The Church has flourished and successfully exercised her spiritual mission under monarchies as well as democratic regimes. . . . It is the Church which defends the proposition that all men are by nature equal. They are equal in their origin, in their ultimate destiny, and in the essential rights and duties which flow from the nature of man." These basic truths, skilfully applied by the author to the problems proposed, make for an instructive treatise on the subject of Sociology. (Milwaukee, The Bruce Publishing Co.; pp. xiii + 138.)

In *La Concezione Naturalistica del Diretto et degli Instituti Giuridici Romani,* which is one of the well known and valuable "Publicazioni" of the Catholic University of the Sacred Heart at Milan, Professor Maschi deals with the important topic of the role of *Jus Naturale* in Roman Law.

The author has treated his subject in a strictly scientific manner, using Roman Law sources exclusively. The study is complete and can be considered as the last word on the subject. Professor Maschi succeeds in revealing the nature of the *Jus Naturale* according to the Romans, a much debated question up to recent times. This volume will be extremely valuable not only to the jurist and the historian, but to the philosopher, since it brings up the differences between the philosophical and the juridical conception of the Natural Law. (Vita e Pensiero, Milan, Italy.)

I Prefazi Ambrosiani is another excellent work of the same series. Dr. Paredi gives the list of the Ambrosian prefaces and their texts, after which he deals with their literary form and historical origin.

The study is well conceived and carried out, and will prove of interest even to those who are not specialists in liturgy. It is a valuable addition to the list of modern scientific Missal studies which the liturgical renaissance of to-day is producing.

Books Received

THEOLOGICAL AND DEVOTIONAL.

CHRISTIAN PERFECTION AND CONTEMPLATION. By the Reverend R. Garrigou-Lagrange, O.P. Translated by Sister M. Timothea Doyle, O.P. B. Herder Book Company, St. Louis, Missouri. 1937. Pp. xviii + 470. Price, $3.50.

SAYINGS OF DOM MARMION. Edited from His Letters and Personal Notes by Mother Mary St. Thomas. Preface by the Most Reverend A. Goodier, S.J., D.D. B. Herder Book Company, St. Louis, Missouri. 1937. Pp. 35. Price, 50c.

NATIVITAS CHRISTI. Meditations for Christmastide. By Mother St. Paul. Preface by the Reverend L. W. Geddes, S.J. Longmans, Green & Company, New York City. 1937. Pp. x + 155. Price, $2.00.

THE METHOD OF PRAYER ACCORDING TO THE MIND OF SAINT FRANCIS DE SALES, BISHOP OF GENEVA. Introduction by the Reverend R. H. J. Steuart, S.J. B. Herder Book Co., St. Louis, Mo. 1937. Pp. xvii + 60. Price $0.50.

FIVE MINUTE SERMONS. By the Reverend J. Elliot Ross. B. Herder Book Company, St. Louis, Mo. 1937. Pp. vi-164. Price, $1.50.

THE GREAT REDEEMER. By the Very Reverend Tihamer Toth. Translated by V. G. Agotai. Edited by the Reverend Newton Thompson, S.T.D. B. Herder Book Company, Saint Louis, Missouri. 1937. Pp. iv + 301. Price, $2.75.

SAINTS TO HELP THE SICK AND THE DYING. By the Reverend Edmund J. Goebel, Ph.D. Benziger Brothers, New York City. 1937. Pp. x + 129. Price, $1.50.

EUCHARISTIC HOURS FOR PRIESTS AND PEOPLE. By the Reverend William Reany, D. D. P. J. Kenedy & Sons, New York City. 1937. Pp. xii + 286. Price, $2.00.

MARY, MOTHER OF DIVINE GRACE. By the Reverend Joseph Le Rochellec, C.S.Sp. Translated by the Reverend Stephen Rigby and the Reverend Denis Fahey, C.S.Sp. B. Herder Book Company, St. Louis, Missouri. 1937. Pp. 158. Price, $1.25.

DAS GEHEIMNIS DES GEBETES. Von Thaddeus Soiron, O.F.M. B. Herder Book Company, St. Louis, Missouri. 1937. Pp. vi + 199. Price, $1.25.

PHILOSOPHICAL.

SCHOLASTICISM, THE PHILOSOPHY OF COMMON SENSE. By the Rev. John A. Staunton, with a Foreword by the Rev. Charles C. Miltner, C.S.C., Notre Dame. Notre Dame University. Pp. 66.

SEX PSYCHOLOGY IN EDUCATION. By Rudolph Allers. Translated by Sidney A. Raemers, Ph.D. B. Herder Book Company, St. Louis, Missouri. 1937. Pp. viii + 287. Price, $2.50.

ONTOLOGY. A Class Manual in Fundamental Metaphysics. By the Reverend Paul J. Glenn, Ph.D., S.T.D. B. Herder Book Company, St. Louis, Missouri. 1937. Pp. x + 340. Price, $2.25.

ELEMENTA PHILOSOPHIAE, seu Brevis Philosophiae Speculativae Synthesis ad studium Theologiae Manuducens. Tomus Primus: Introductio ad totam philosophiam. Philosophia Instrumentalis seu Logica. Pp. 264. Tomus Secundus: Philosophia Naturalis. Pp. 566. Par le R. P. F. X. Maquart, Philosophiae Doctor, in Maiori Seminario Remensi Philosophiae Professor. Andreas Blot, Paris. 1937.

BIBLICAL.

THE GOSPEL ACCORDING TO ST. MATTHEW. By the Reverend Leo F. Miller, Ph.D., S.T.D. Joseph F. Wagner, Inc., New York City. 1937. Pp. iv + 346. Price, $3.25.

DIE PSALMEN. Lateinisch und Deutsch. Ubersetzung und kurze Erklärung von Athanasius Miller, O.S.B. B. Herder Book Co., St. Louis, Mo. 1937. Pp. xiii + 536. Price, $2.25.

DIE KIRCHENVÄTER UND DAS EVANGELIUM. Erläuterungen der heiligen Väter zu den Sonn und festtagsevangelien ausgewählt und übertragen aus der Catena aurea des heiligen Thomas von Aquin. B. Herder Book Company, St. Louis, Missouri. 1937. Pp. xii + 241. Price, $2.35.

HISTORICAL.

THE FRANCISCAN CONQUEST OF FLORIDA. A Dissertation submitted to the Faculty of the Graduate School of Arts and Sciences of the Catholic University of America, by the Reverend Maynard Geiger, O.F.M. 1937. Pp. xiii + 319.

HISTORICAL RECORDS AND STUDIES OF THE UNITED STATES CATHOLIC HISTORICAL SOCIETY. Volume XXVIII. 1937. Pp. 271. The United States Catholic Historical Society, New York City.

SISTER MARY JOHN BERCHMANS. By Sister Mary Edwin O'Neill, R.H.N. Benziger Brothers, New York City. 1937. Pp. xix + 234. Price, $1.75.

LE SERVITEUR DE DIEU SIMÉON-FRANCOIS BERNEUX. Des Missions-Étrangères de Paris, Évêque de Capse, Martyr en Corée (1814-1866). Par le Chanoine Francis Trochu. Collection "Idealistes et Animateurs," 8. La Bonne Presse, Paris, France. 1937. Pp. 181. Prix, 8 fr.

OUR KATERI. The Life History of Kateri Tekakwitha. By Sister Mary Immaculata, O.P. Foreword by the Reverend John J. Wynne, S.J. Benziger Brothers, New York City. 1937. Pp. xv + 129. Price, $1.50.

A LIGHT SHINING. The Life and Letters of Mother Mary Joseph Dallmer, Ursuline of the Roman Union. By S. M. Johnston. Preface by the Reverend Albert Muntsch, S.J. Benziger Brothers, New York City. 1937. Pp. xiii + 415. Price, $3.50.

DER HEILIGE CARL BORROMÄUS. Von Cesare Orsenigo, Apostolischer Nuntius. B. Herder Book Company, St. Louis, Missouri. 1937. Pp. xx + 416. Price, $3.00.

MISCELLANEOUS.

DIAGNOSIS OF THE MENTAL HYGIENE PROBLEMS OF COLLEGE WOMEN BY MEANS OF PERSONALITY RATINGS. By Sister Mary Bernice Rice, Ph.D. 1937, 8vo. Pp. ix-71. Paper. Washington, D. C. The Catholic University of America. Price $1.75.

ENCYCLICAL ON THE HOLY ROSARY. New York, The America Press. Pp. 8.

CATHOLICS REPLY TO "OPEN LETTER ON SPAIN," signed by 175 Priests and Laymen. New York, America Press. Pp. 22.

CATHOLIC PRIESTS DISTINGUISHED PROTESTANTS HAVE KNOWN. Unsolicited Tributes Concerning the Sterling Qualities and the Devotion to Duty of Members of the Catholic Clergy. Timely Topics Brochure XXXI. St. Louis, Mo. Central Bureau Press, 1937. Pp. 100. Price 25c.

THE MORALITY PLAY OF EVERYMAN. Adaptation and Presentation by the Reverend Clarus J. Graves, O.S.B. 1936. Pp. 48. *Man Goes on Trial.* A Morality Play. By the Reverend Clarus J. Graves, O.S.B. 1937. Pp. 86. *The Great Theatre of the World.* A Morality Play. By the Reverend Clarus J. Graves, O.S.B. 1937. Pp. 45. Price, 50c. each. Address the author, St. John's Abbey, Collegeville, Minnesota.

GROUND PLAN FOR CATHOLIC READING. With a Note on Reading and Education. By F. J. Sheed. Sheed & Ward, New York City. 1937. Pp. 34. Price, Cloth, 50 cents; paper, 25 cents.

LET FREEDOM CRINGE. By the Reverend Daniel A. Lord, S.J. The Queen's Work, St. Louis, Missouri. 1937. Pp. 160. Price, 50 cents.

GODLESS COMMUNISM. By the Reverend J. Roger Lyons, S.J. The Queen's Work, St. Louis, Missouri. 1937. Pp. 47. Price, 10 cents.

COMMUNISM OUR COMMON ENEMY. By the Reverend Thomas J. Feeney, S.J. The Queen's Work, St. Louis, Missouri. 1937. Pp. 22. Price, 10 cents.